
NOTICE.

The next annual Convention of the church in this diocese, will be held in St. James' church, Philadelphia, on the third Tuesday of May, 1833, at 6 o'clock, P. M.

WILLIAM COOPER MEAD, *Secretary.*

JOURNAL
OF THE
PROCEEDINGS
OF THE
FORTY-EIGHTH CONVENTION
OF THE
Protestant Episcopal Church
IN THE
STATE OF PENNSYLVANIA.
AND
AN EPISCOPAL CHARGE,
ON THE
SUBJECT OF REVIVALS.
—
BY THE RT. REV. WILLIAM WHITE, D. D.
BISHOP OF THE DIOCESE.
—
PHILADELPHIA:
PUBLISHED BY ORDER OF THE CONVENTION.
JESPER HARDING, PRINTER.
1832

JOURNAL

OF THE

PROCEEDINGS

OF THE

FORTY-EIGHTH CONVENTION

OF THE

Protestant Episcopal Church

IN THE

STATE OF PENNSYLVANIA.

Held in St. James' Church, in the City of Philadelphia,

On Tuesday, May 15, Wednesday, May 16, and Thursday, May 17, 1832.



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LIST

OF THE

CLERGY AND LAY DEPUTIES

WHO COMPOSED THE CONVENTION.

CLERGY.

The Right Rev. *William White*, D. D. Senior Bishop of the American Protestant Episcopal Church, presiding in the House of Bishops, Bishop of the Diocese, and rector of Christ church, St. Peter's, and St. James's, Philadelphia.

The Right Rev. *Henry U. Onderdonk*, D. D. Assistant Bishop of the Diocese of Pennsylvania.

The Rev. *James Abercrombie*, D. D. senior assistant minister of Christ church and St. Peter's, Philadelphia.

The Rev. *James Montgomery*, D. D. rector of St. Stephen's church, Philadelphia.

The Rev. *William H. De Lancey*, D. D. Provost of the University of Pennsylvania, Philadelphia.

The Rev. *William Cooper Mead*, D. D. rector of Trinity church, Southwark, Philadelphia.

The Rev. *Levi Bull*, rector of St. Mary's church, Chester county, Bangor church, Churchtown, Lancaster county, and St. Thomas's church, Morgantown, Berks county.

The Rev. *George Boyd*, rector of St. John's church, N. L. Philadelphia.

The Rev. *George Sheets*, rector of Trinity church, Oxford, and All Saints' church, Lower Dublin, Philadelphia county.

The Rev. *Samuel C. Brincklé*, rector of St. David's (Radnor) church, Newtown, Delaware county, and St. Peter's church, Great Valley, Chester county.

The Rev. *John Rodney, jr.* rector of St. Luke's church, Germantown, Philadelphia county.

The Rev. *Richard U. Morgan*, rector of St. John's church, Pequea, Chester county, and Christ church, Leacock, Lancaster county.

The Rev. *John Reynolds*, rector of St. John's church, Norristown, and St. James's church, Perkiomen, Montgomery county.

The Rev. *Samuel Bowman*, rector of St. James's church, Lancaster.

The Rev. *William Bryant*, residing in Philadelphia, teaching a school, and officiating in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *James May*, rector of St. Stephen's church, Wilkesbarre, Luzerne county.

The Rev. *George Kirk*, missionary, officiating in St. John's church, New London Cross Roads, Chester county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *George Mintzer*, missionary, rector of St. Gabriel's church, Morlattan, Berks county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Stephen H. Tyng*, rector of St. Paul's church, Philadelphia.

The Rev. *Henry J. Morton*, assistant minister of St. James's church, Philadelphia.

The Rev. *John W. James*, rector of Christ church, Meadville, Crawford county, missionary in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Greenbury W. Ridgely*, rector of St. James the Greater's church, Bristol, Bucks county.

The Rev. *Lyman N. Freeman*, rector of Christ church, Brownsville, Fayette county, missionary in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *George E. Hare*, deacon, rector of St. John's church, Carlisle.

Total 24.

LAY DEPUTIES.

Allegheny County. Pittsburg, Trinity church, *John D. Davis*, *Charles Shaler*.

Berks county. St. Gabriel's church, *Levi B. Smith*.

Chester county. East Nantmeal township, St. Mary's church, *Peter Dampman*.

New London, St. John's church, *Charles M'Donald*.

West Whiteland township, (Great Valley,) St. Peter's church, *Cromwell Pearce*.

St. John's church, Pequea, *Elias Baker*.

Crawford county. Meadville, Christ church, *John B. Wallace*.

Cumberland county. Carlisle, St. John's church, *Samuel M'Crosky*.

Dauphin county. Harrisburgh, St. Stephen's church, *James Peacock*.

Delaware county. Marcus Hook, St. Martin's church, *Thomas Robinson*.

Radnor, St. David's church, *John Hunter*, *Isaac Norton*.

Lancaster county. Leacock, Christ church, *John Lightner*.

Churchtown, Bangor church, *Coleman R. Jacobs*.

Montgomery county. Perkiomen, St. James's church, *Jesse Bean*.

Norristown, St. John's church, *John Freedley*, *Philip Kendall*, *S. D. Patterson*.

Pottstown, Christ church, *Robert E. Hobart*.

Philadelphia city and county. Christ church, *Philip H. Nicklin*, *George Tryon*, *Horace Binney*.

St. Peter's church, *William Meredith*, *John Miller, jr.*

St. James's church, *Thomas Hale*, *John Read*, *Durden B. Carter*.

St. Paul's church, *Richard Renshaw*, *John Farr*.

St. Stephen's church, *Samuel Hazlehurst*.

St. Andrew's church, *Cornelius Stevenson*, *Jacob Lez*, *Thomas Robins*.

St. John's church, N. L. *James Vinyard*, *John M'Kinley*.

Trinity church, Southwark, *Arthur Statesbury*, *George P. Story*, *Richard Palmer*.

Grace church, Penn township, *Dr. W. D. Brincklé*, *F. W. Porter*.

Lower Dublin, All Saints' church, *Samuel Cox*.

Oxford, Trinity church, *Lynford Lardner*.

Germantown, St. Luke's church, *Samuel Wagner*, *Wyndham H. Stokes*.

Total, 45.

The following clergymen, entitled to seats in the convention, were *not present* at this convention.

The Rev. *Joseph Hutchins*, D. D. residing in Philadelphia.

The Rev. *Francis Reno*, officiating in Beaver county.
 The Rev. *John Taylor*, residing in the city of Pittsburg.
 The Rev. *William Hilton*, missionary, rector of St. Peter's church, Butler, Butler county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Bennet Glover*, deacon, missionary, officiating in St. Paul's church, Erie, and St. Peter's church, Waterford, Erie county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Gregory T. Bedell*, D. D. rector of St. Andrew's church, Philadelphia.

The Rev. *Sanson K. Brunot*, missionary, rector of Christ church, Allegheny county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Samuel Marks*, missionary, rector of St. Mark's church, New Bedford, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *John V. E. Thorne*, rector of Christ church, Huntington, Adams county.

The Rev. *Bird Wilson*, D. D. professor of systematic divinity in the General Theological Seminary.

Total, 10.

The following lay deputies entitled, by the certificates presented, to seats in the convention, did not answer to their names.

From St. John's church, Pequea, Chester county, *F. D. Baker*, *Amos S. Henderson*.

St. Stephen's church, Harrisburgh, Dauphin county, *Dr. E. W. Roberts*, *James S. Espy*.

Christ church, Leacock, Lancaster county, *John Yeates*, *N. F. Lightner*.

St. Stephen's church, Wilkesbarre, Luzerne county, *James M. Clintock*.

St. Peter's church, Philadelphia, *Joshua Percival*.

St. Stephen's church, Philadelphia, *Edmund Wilcox*, *Dr. Horner*.

St. John's church, N. L. *John Ashburner*.

St. Luke's church, Germantown, *Benjamin Chew*.

Grace church, Penn township, *P. E. Hamm*.

Total 13.

JOURNAL, &c.

PHILADELPHIA, ST. JAMES'S CHURCH,
 Tuesday, May 15th, 1832, 6 o'clock, P. M.

THIS being the day appointed for the meeting of the Annual Convention of the Protestant Episcopal Church, in the Diocese of Pennsylvania, the Right Rev. *William White*, D. D. Bishop of the Diocese, and the Right Rev. *Henry U. Onderdonk*, D. D. Assistant Bishop of the Diocese, with several Clergymen and Lay Deputies, attended in St. James's Church, Philadelphia, at 6 o'clock, P. M.

The chair was taken by the Bishop, and the meeting proceeded to organize.

A list of the Clergy entitled to seats, was called over by the Secretary, and the following answered to their names and took their seats.

Rt. Rev. Wm. White, D. D.	Rev. John Reynolds,
Rt. Rev. H. U. Onderdonk,	Samuel Bowman,
D. D.	R. U. Morgan,
Rev. J. Abercrombie, D. D.	James May,
J. Montgomery, D. D.	William Bryant,
William H. De Lancey,	John W. James,
D. D.	George Mintzer,
Wm. Cooper Mead, D. D.	Henry J. Morton,
Levi Bull,	Lyman N. Freeman,
George Sheets,	George E. Hare,
John Rodney, Jr.	

The following Lay Deputies presented certificates of their appointment, answered to their names, and took their seats:

John B. Wallace,	John Miller, jr.
Samuel Hazlehurst,	Thomas Hale,
Cornelius Stevenson,	Durden B. Carter,
James Vinyard,	Arthur Stotesbury,
Jacob Lex,	Samuel Cox,
Levi B. Smith,	Jesse Bean,

John M'Kinley,
Thomas Robinson,
John Lightner,
Richard Palmer,
Horace Binney,
John Read,
Dr. W. D. Brincklé,
F. W. Porter,
P. H. Nicklin,
William Meredith,

George Tryon,
Samuel M'Crosky,
James Peacock,
John Hunter,
John Freedly,
Philip Kendall,
Samuel D. Patterson,
John Farr,
Richard Renshaw.

On motion, the Convention went into an election of a Secretary, when the Rev. *William H. De Lancey*, D. D. having declined a re-election, the Rev. *Wm. Cooper Mead*, D. D. Rector of Trinity Church, Southwark, Philadelphia, was chosen.

The standing rules of order were then read by the Secretary, from the revised regulations.

RULES OF ORDER.

1. The business of every day shall be introduced with a form of prayer prescribed by the Bishop.
2. When the president takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.
3. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.
4. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the president, confining himself strictly to the point in debate.
5. No member shall speak more than twice in the same debate, without leave of the house.
6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate, during the same session, unless with the consent of two-thirds of the house.
7. While the president is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.
8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be particularly interested in the decision.
9. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

10. When any question is before the house, it shall be determined on before any thing new is introduced, except the question for adjournment.

11. The question on a motion for adjournment shall be taken before any other, and without debate.

12. When the house is to rise, every member shall keep his seat until the president leave the chair.

To which, was added, on motion, the following:

13. The house shall hold two sessions every day: viz. from 9 o'clock, A. M. to 2 o'clock, P. M., and from 4 o'clock, P. M. to 7 o'clock, P. M.; provided that the house will not meet on Wednesday morning until 10 o'clock.

On motion of Dr. *De Lancey*.

Resolved, That such clergymen of the Protestant Episcopal Church, belonging to this Diocese, not entitled to seats in this Convention, and such clergymen not belonging to this Diocese, and such students in divinity in the Episcopal Church as may be now in the city, be admitted to the sittings of this Convention.

Whereupon the following gentlemen attended the sittings of the Convention.

The Rev. Messrs. *Henderson, Hutchins, Cruse, Davis, Allen, Chambers, De Pui, Chaderton, Clay, Cooper, Smith, and Jaquett*, of the Diocese of Pennsylvania: the Rev. Messrs. *Breintnall and Croes*, of the Diocese of New York: the Rev. Mr. *Matthews*, of the Diocese of New Jersey: the Rev. H. *Gibbes*, of the Diocese of South Carolina: and Messrs. *Prevost, Whitesides, and Callahan*, candidates for orders in the Diocese of Pennsylvania.

A list of the clergy absent from the last Convention, was called over according to Canon XIV. Section 5:

When the Rev. Mr. *James* offered an excuse for his absence, which, on motion, was accepted as satisfactory.

On motion, *ordered*, that when this Convention adjourn, it adjourn to meet to-morrow, to attend divine service in this church, at 10 o'clock, A. M.

Adjourned.

PHILADELPHIA, ST. JAMES'S CHURCH,

Wednesday, May 16th, 1832, 10 o'clock, A. M.

The convention met and attended divine service.

Morning prayers were read by the Rev. *Samuel Bowman*, rector of St. James's church, Lancaster, and a charge delivered by the Right Rev. *William White*, D. D., after which, the holy communion was administered.

The service being concluded, the Convention was called to order for business.

The roll was called.

The minutes of the preceding meeting were read and approved.

The following clergymen entitled to seats, and not present yesterday, appeared and took their seats:—

Rev. Messrs. *Brincklé, Kirke, Ridgely, Tyng.*

The following lay deputies presented certificates of their appointments, answered to their names, and took their seats:

Robert E. Hobart, Peter Dampman, Charles McDonald, J. D. Davis, Isaac Norton, Elias Baker, Charles Shaler.

The following lay deputies, entitled to seats, not present yesterday, appeared and took their seats:

George P. Story, Wyndham H. Stokes, and Samuel Wagner.

The Right Rev. Bishop *White* delivered his Annual Address.

ADDRESS.

Brethren, the Clerical and the Lay members of this Convention:—

Agreeably to the forty-fifth canon of 1808, I present to you an account of my agency in the Episcopacy, since the last Convention. It is much reduced in extent, from that of former years; owing, partly, to the exertions of my Right Reverend brother, the Assistant Bishop; and, partly, to the still existing duties of a parochial nature.

On the 22d of September, I consecrated to the Episcopacy the Rev. Levi S. Ives, D. D. Bishop Elect of the Diocese of North Carolina.

On Sunday, October 9, I admitted the Rev. Henry J. Morton, and the Rev. Lyman N. Freeman, Deacons, to the holy order of Priests.

On the 18th of December, I held a confirmation in Saint Paul's Church, in this city.

On the 29th of January, I held a confirmation and preached, in St. Andrew's Church, in this city.

On the 13th of April, I performed the same services in St. Stephen's Church, in this city.

And on the 21st of the same month, I confirmed in Christ Church, in this city.

The following changes have taken place in the Ministry of the Diocese:

The Rev. Edward Rutledge has sunk under the complaint with which he was afflicted in this city; and has died in much esteem, both here and in his native state of South Carolina, to which he had retired in a late stage of his disorder. The following brethren have received Letters of Dismission from the Diocese. The Rev. Jackson Kemper, D. D. to Connecticut; Rev. John P. Robinson, to Ohio; Rev. John H. Hopkins, to Massachusetts; Rev. Lucius Carter, to New-York; and the Rev. Pierce Connelly, to Mississippi. The Rev. William Charderton, has accepted a temporary appointment for St. Peter's Church, in this city. The Rev. Jehu C. Clay, has resigned the Rectory of St. James's Church, Perkiomen, and St. John's church, Norristown, being elected to that of the three Swedish Churches near this city. The Rev. John Reynolds has resigned the Rectory of St. Stephen's Church, Harrisburg, and accepted that of St. John's Church, Norristown, and St. James's church, Perkiomen. The Rev. George Upfold, D. D. has been elected to the Rectorship of Trinity Church, Pittsburg. The Rev. Sanson K. Brunot, has removed his residence and his ministerial services from Greensburg to the town of Allegheny. The Rev. Corry Chambers is elected to the Rectorship of St. Mark's Church, Lewistown. The Rev. Christian F. Cruse, formerly of Connecticut, has been chosen to, and settled in a station in the University of this city. The Rev. Cyrus H. Jacobs, has been chosen Rector of Grace Church, Penn town-cobs, Philadelphia. The Rev. Frederick W. Beasley, Jr. late-ship, Philadelphia, has been elected to the Rectorship of Trinity of New Jersey, has been elected to the Rectorship of Trinity Church, Easton. The Rev. Henry Alden, lately of the same state, has become a resident of this Diocese. The Rev. Benjamin Hutchins, originally of this state, has again become a resident in it. And the Rev. Raymond A. Hender-son, has returned from Florida, and has become an assistant minister of the Swedish Churches, in and near Philadelphia.

The number of Candidates for the Ministry in this Diocese, is eighteen. Their names are, John Campbell, Darius Williams, Jr. David Dick, Charles Shaler, Edward Y. Buchanan, Richard Collier, Augustine P. Prevost, Samuel Tiffany Lord, Henry S. Nightingale, William Adderly, Thomas Crumpton, Henry B. Page, George W. Cole, Samuel A. McCrosky, George C. Drake, John B. Foster, Henry F. M. Whitesides, and Samuel G. Callahan.

My confirmations have been 137. The Assistant Bishop will report the number confirmed by him.

I proceed to give a cursory view of the state of our ecclesiastical institutions.

The Executive Committee of the Domestic and Foreign Missionary Society, are in the habit of bestowing much time and attention on the important subject of their trust: and although they are not without evidence of an increasing interest taken in its success, yet the expectations of aid from it are so disproportioned to their means, as to cause a pressure on their funds at this time. They have found a welcome support in favour of the interesting settlement at Green Bay: the whole expense of which has been assumed by the Convention of New York. Still, there is the demand for a greater excitement of endeavour, than has been hitherto manifested, either in the domestic or in the foreign department of this institution.

The Society for the Advancement of Christianity in Pennsylvania, is still efficient; although not to the extent which would be the result of a due estimate of its object—the furnishing of every vicinity of our commonwealth with the enjoyment of a gospel ministry, on the ground of the doctrines, the worship, and the discipline of our church. The number of missionaries at present is thirteen. The society continues to be aided by its very active auxiliary, the Female Tract Society; whose publications during the year have been considerable, and of a beneficial character.

The General Episcopal Sunday School Union, increases in the number of its auxiliaries, and in the utility of rendering that mean of instruction coincident with the maintaining of the integrity of our communion. There is at this time depending, the question, whether there shall be a diocesan society in this state, to be the organ of communication between the general union and the local schools, or whether there shall be an immediate communication of these two agencies with one another.

Concerning the corporation for the relief of the widows and the children of deceased clergymen, I have still to lament, that the benefit is not likely to be proportioned to the amount of the stock, owing to the paucity of previous contributions. There have been too many effects of this laxity, in the privations of widows and of children. The stock now amounts to above \$50,000. There are only one family annuitants on the fund; and considering the amplitude of it, the corporation have thought themselves warranted in increasing their legal claim in the past and in the present year, 500 per cent.

The state of the Episcopal Fund will be laid before the Convention by its treasurer. There must be seen cause of regret, in the slowness of the gatherings for the reimburse-

ment of a loan so honourably contributed without interest; and to secure this part of the fund for the support of any future Bishop.

This Diocese having always felt an interest in the Bible Society, although not attached exclusively to our Church, it will be pertinent to mention, that they have lately resolved on an endeavour to raise \$10,000, for the distribution of the Bible in the Sandwich Islands, and in other distant countries. Your Bishop cannot but wish success to the measure, and for a co-operation in it.

My Right Rev. brother, the Assistant Bishop, will give an account of his labours within the year.

Nothing remains, brethren, but to express my hope of the blessing of God on your deliberations; and to assure you of my hearty concurrence, in whatever may be suggested by you, for the good of our holy religion, and of our church.

WM. WHITE.

The Right Rev. Bishop *Onderdonk* delivered his annual address.

ADDRESS.

Brethren, the Clerical and Lay Members of this Convention:—

I again commence my canonical report to you with the grateful record of the continued life and health of our venerable diocesan. It is worthy of notice, that, by means of his protracted episcopal ministration, our bishops to this date trace their succession to the episcopal line of the Church of England with only one intervening link. The latest consecration was that of the Rev. Levi Silliman Ives, D. D. to fill the vacancy occasioned by the decease of Bishop Ravenscroft. It was held in Trinity Church, Southwark, on the 22d of September. And the diocesan thus given to our church in North Carolina is fulfilling the expectations of great usefulness which were confidently indulged from the time of his election.

The following statement will show the duties I have performed since the last meeting of the Convention:

In the various churches in Philadelphia, I have *preached* thirty-nine times on twenty-one Sundays, Thanksgiving-day, Good-Friday, and another week-day. At Moyamensing school-house, I have preached three times; at the House of Refuge, twice; and at the Orphan House, once.

In May last, I preached at Connelville, twice; at Uniontown; in Grace Church, Manaleny; at Brownsville, three times;

in St. Peter's Church, Pike Run; in June, at Georgetown, twice; in St. Paul's, Beaver county; at Beaver; Pittsburgh, twice; Blairsville, twice; Greensburgh, twice; and at Bedford, twice. In June, I preached also at Morlattan, twice; at Pottstown; at Baumtown; and in St. John's Church, Robeson township, where there is a place of worship which belongs in part, I am informed, to persons of our denomination. During the same month I officiated also at Oxford. In July, I preached at Whitmarsh, Norristown, and Perkiomen. In August, at Whitmarsh. In October, I preached at New Milford, twice; Montrose, three times; Friendsville, twice; Orwell; Pike, (Wyalusing Creek;) Springville, three times; Wilkesbarre, three times; and at a school-house near the latter place. In November, I preached at Oxford; Lower Dublin; and Radnor, where the church has been handsomely repaired. In December, I preached at Germantown, twice; at Bristol; and in a house a few miles from that town. In January, 1832, I officiated at Manayunk, twice; at Churchtown; at Easton, twice; and at Holmesburgh. In February, at Germantown; and at Manayunk, four times. In April, at Reading, twice; at Lancaster, twice; and at Manayunk, twice. And, on the first Sunday of the present month, I preached at Oxford, Lower Dublin, and Holmesburgh.

In the diocese of Delaware, I have officiated on two Sundays, and several week days. At Elkton, in Maryland, I preached on the evening of one of the Sundays mentioned. At Camden, in New Jersey, I have officiated five times, and administered the holy communion. On one Sunday, I was prevented from officiating by sickness. And on Ash-Wednesday, I did not officiate, though in health.

I have *baptized* twelve children—six, at Uniontown; four, at St. Paul's, Beaver county; and two, at Bedford; besides others that will be included in the parochial reports. The *holy communion* I have administered thirteen times, in this diocese, on ordinary occasions, and twice in private to the sick.

At Pittsburg, I *confirmed* 21 persons; at Blairsville, 7; at Greensburg, 4; at Morlattan, 28; at Oxford, 3; at Norristown, 15; at New Milford, 6; at Montrose, 7; at Friendsville, 5; at Pike, 1; at Springville, 3; at Wilkesbarre, 2; at Radnor, 8; at Easton, 29; at Germantown, 7; at Reading, 9; at Lancaster, 6; and at Lower Dublin, 3.

On Sunday, June 5th, in Trinity Church, Pittsburgh, I admitted Samuel West Selden, to the holy order of deacons.

On Tuesday, June 7th, I *consecrated* St. Peter's church,

Blairsville, a neat and commodious edifice of brick, the features of its architecture Gothic, and well arranged for our services. On Sunday, January 15th, I consecrated Bangor church, Churchtown; this building takes the place of the former one, which was old and greatly out of repair; it is very substantial, the walls of stone, and is neatly finished and arranged. On Monday, January 30th, I consecrated Emanuel chapel, Holmesburgh, erected in the parish of All Saints, Lower Dublin, and for the convenience of part of the congregation and of the growing town in which it stands: the land was given, and one of the largest contributions subscribed, by a lady residing in the neighbourhood; the building is of stone, covered with cement, and remarkably neat in its finish and arrangements.

Places of worship are *erecting* at Montrose, Springville, Hulmeville, (Bucks county,) Connellsville, Butler, and Kittanning. At Manayunk, Honesdale, and Belle-Fonte, efforts are making to raise funds for the same purpose. At Allegheny, a building has been erected for the temporary use of the congregation lately organized there.

In all the places visited, I have been received with the kindest and most hospitable attentions, and I have great pleasure in thus gratefully acknowledging them.

The Society for the Advancement of Christianity in Pennsylvania, our *missionary* institution, continues its useful labours. Without making large pretensions, or exciting enthusiastic expectations, or fond but fallacious hopes, it is content with being a working society, efficient in full proportion to its means. I need not say that those means are much too small for its sphere of usefulness, and that, if the diocese would furnish it more ample resources, our church might be more extensively planted, and more efficiently matured, in many parts of this state. While I again would urge and enforce this consideration, I record, with gratitude to Divine Providence, that its operations have been somewhat increased during the past year.

Thirteen missionaries are now in the employ of this Society—viz:

1. Rev. Bennet Glover, at Erie, Erie county, and the vicinity.
2. Rev. John W. James, at Meadville, Crawford county, and the vicinity.
3. Rev. William Hilton, at Butler, Kittanning, and Harrisville.
4. Rev. Sanson K. Brunot, rendering occasional missionary

services in the congregation on Chartier's creek, Allegheny county.

5. Rev. Samuel W. Selden, at Georgetown and St. Paul's, Beaver county, and the vicinity.

6. Rev. Lyman N. Freeman, at Brownsville, Connelsville, and Grace church, Fayette county, and St. Peter's church, Washington county.

7. Rev. George Kirke, at New London cross roads, Chester county, and the vicinity.

8. Rev. George Mintzer, at Douglassville (Morlatten,) Berks county, and the vicinity.

9. Rev. Samuel Marks, at Montrose, New Milford, and Springville, Susquehanna county, and the vicinity.

10. Rev. James H. Tyng, at Honesdale, Wayne county, and the vicinity.

11. Rev. Frederick W. Beasley, at Easton, Northampton county.

12. Rev. William Bryant, at Moyamensing, Philadelphia county.

13. The Rev. Raymond A. Henderson, in the vicinity of Philadelphia.

The Rev. Lucius Carter and the Rev. Francis H. Cuming, recently missionaries, have left the service of the society, and have gone to other dioceses.

I record, with deep sorrow, the decease of the Rev. Edward Rutledge.

Nothing further occurs to me as requiring to be noticed in this address. Let me, however, remind you, in concluding it, that it is our duty to pray always for Zion, the Church of the Living God—"God is well known in her palaces as a sure refuge"—may her palaces and her prosperity extend till she becomes "the joy of the whole earth!"

H. U. ONDERDONK.

Philadelphia, May 15th, 1832.

On motion of the *Secretary*, it was *ordered*, that the Rev. John Rodney, jr. and the Rev. Dr. Montgomery, be a committee to examine if there be any business of the last convention, to be acted upon by this convention.

On motion of the *Secretary*, it was *ordered*, that the Rev. Messrs. Bowman and James, and Mr. Cox, be a committee to inquire and report the number of trustees of the General Theological Seminary to which this diocese is entitled.

The Rev. Dr. Mead laid the minutes of the standing committee, for the last year, on the table, with the report of

the treasurer of the Convention, and that of the treasurer of the Episcopal fund.

The report of the trustees of the episcopal fund was read by the Rev. Dr. Mead, secretary of the standing committee.

On motion of the *Secretary*,

Resolved, that at five o'clock this afternoon, the clerical members be inquired of, within the regulation, in regard to the episcopal fund, for the past year, whether they have complied with the same, and what has been the amount of the collections respectively made in their churches for that object.

On motion, *ordered*, that the Rev. Dr. De Lancey, and the Rev. Mr. Bowman be a committee on the charters of those churches applying to be admitted into union with the Convention of this diocese.

On motion of the Rev. Dr. Montgomery,

Resolved, that when this Convention proceed to elect officers for the ensuing year, it be done at one ballot for the whole, in a general ticket.

On motion of Mr. Meredith, seconded by Mr. Robinson, it was

Resolved, That an entry be made on the minutes expressive of the respectful sense which the Convention entertains of the long continued and able services of its late Secretary, the Rev. Dr. De Lancey.

Adjourned to 4 o'clock, P. M.

PHILADELPHIA, ST. JAMES'S CHURCH,
Wednesday, May 16th, 4 o'clock, P. M.

The Convention met pursuant to adjournment.

The roll was called.

Minutes of the preceding meeting were read and approved.

C. R. Jacobs, Cromwell Pearce, and Lynford Lardner, presented certificates of their appointment as Lay Deputies, and took their seats.

The Rev. George Boyd appeared and took his seat.

The Rev. Mr. Rodney, from the committee to examine the Journal of the last Convention, with reference to unfinished business, made the following *Report*.

"The Committee appointed for the purpose report, that they have examined the Journals of the last Convention, and find no business left unfinished.

J. RODNEY, Jr. *Chairman*."

The Rev. Mr. Bowman, from the committee appointed to inquire and report the number of Trustees of the General

Theological Seminary to which this Diocese is entitled, made the following *Report*.

"The Committee appointed to ascertain how many Trustees for the General Theological Seminary this Convention is entitled to—report that the number is *eleven*.

SAMUEL BOWMAN,
SAMUEL COX,
JOHN W. JAMES."

The Rev. Dr. Mead, offered the following resolution:

Resolved, That 50 per cent. of the annual amount paid into the Convention, be appropriated, each year, under the direction of a Committee of the Convention, in aid of the expenses of such clergymen as attend the Convention from a distance, exceeding thirty miles.

Whereupon, Mr. Wallace moved to refer the resolution to a committee—which was carried. And Mr. Wallace, the Rev. Dr. Mead, the Rev. Mr. Sheets, and Mr. Meredith, were appointed said committee.

The Rev. Dr. De Lancey, from the committee to examine Charters, reported "that the committee, as appointed, was not in accordance with the provisions of the XVth Canon." Whereupon, the committee was discharged, and a new committee, consisting of the following six persons, three of each order, was appointed: viz. Rev. Dr. De Lancey, Rev. Messrs. Bowman and Rodney, and Messrs. Hale, Robinson, and Shaler.

The hour having arrived, the clergy were called on to report respecting the collections for the Episcopal fund, when it appeared that the following clergymen had made the collections:

The Rt. Rev. Bishop White,	The Rev. Mr. Bowman,
The Rev. Dr. Montgomery,	Reynolds,
Mead,	Sheets,
Mr. Rodney,	May,
Bull,	Kirke,
Brincklé,	Hare.
Boyd,	

The following clergymen stated that they had not made the collection.

The Rev. Mr. James,	The Rev. Mr. Tyng,
Freeman,	Morgan.

The following clergymen were not present at the call:

Rev. Dr. Bedell,	Rev. Mr. Ridgely,
Mr. Bryant,	Hilton,
Brunot,	Mintzer,
Glover,	Thorn.
Marks,	

The Rev. Dr. Montgomery moved the following resolution, which was seconded by the Rev. Mr. Sheets.

Resolved, That at the next Convention, and at all future Conventions, the clergy be enquired of under the provision of regulation 6th, in reference to collections for the Episcopal fund; and that if such collections have not been made, nor sermons preached by any clergyman, he be required to assign the reasons of the neglect.

Whereupon, the Right Rev. Bishop Onderdonk, moved the indefinite postponement of the whole matter, which was carried.

On motion, the parochial reports were read.

PAROCHIAL REPORTS.

Report of the Rev. Gregory T. Bedell, D. D., Rector of St. Andrew's church, Philadelphia.

Marriages 16—Baptisms, adults 13—infants 49—total 62—funerals 10—Confirmed, January 29th, 45—Communicants last reported 241—Removals, &c. 15—Added 75.—Present total 301.

The Rector reports none as communicants who are not personally known to him as such, and a list of their names is annually published and distributed to the congregation.

SUNDAY SCHOOL DEPARTMENT.

	Teacher	1	Scholars	29
1. Male Bible Class, No. 1,	do.	1	do.	21
2. do. do. do. 2,	do.	1	do.	84
3. do. Infant School,	do.	6	do.	62
4. do. School,	do.	1	do.	25
5. Female Bible Class, No. 1,	do.	1	do.	12
6. do. do. do. No. 2,	do.	1	do.	100
7. do. Infant School,	do.	21	do.	210
8. do. School,	do.	18	do.	170
9. do. Coloured School,	do.	1	do.	81
10. do. do. Infant School,	do.	23	do.	300
11. Male and Female Col'd. School,	do.	75		1094

There are five libraries connected with these schools, with an aggregate of 1000 volumes.

About forty other teachers, members of this Church, are occupied every Sunday, in schools not included in this list, but comprising at least 400 scholars in addition.

Male Bible Class, No. 1, and Female Bible Class, No. 1, are composed of those between the ages of 14 and 18, and are more advanced classes.

There are five societies attached to this for religious and charitable purposes. They have expended during the past year on the missionary and education causes, \$1375—have been instrumental in causing 3,184 visits to be made to the poor and destitute for the purpose of religious instruction, and have also caused the distribution of 33,000 pages of tracts.

Report of the Rev. Samuel Bowman, Rector of St. James' church, Lancaster, Lancaster County.

The report from St. James' Church for the last year is as follows:

April 8, 1832, a confirmation was held by the Assistant Bishop, when 6 persons received that solemn rite.

The number of baptisms is 26, of whom 2 were adults and 24 infants—Marriages 2—funerals 11—adults 7—infants 4—communicants, died 3—removed 2—added 7—total present number 62.

The Sunday School continues in successful operation. The number of teachers is about 30—of scholars about 170.

The Female Episcopal Tract Society, and the society auxiliary to the Society for the Advancement of Christianity in Pennsylvania, both continue their operations.

Report of the Rev. George Boyd, Rector of St. John's church, N. L., Philadelphia.

The Rector of St. John's Church, in the Northern Liberties, feels great satisfaction in reporting that the parish in which it is his lot to officiate, appears to him to be in a more flourishing condition than it was at the time when his last report was made.

The number of the communicants has been increased by the addition of 27 new members—present number 169. The marriages have been 14—funerals 26. The Sunday Schools continue very much in the same state that they were the last year. In the female school about 140 scholars have been in attendance. In the male school there have been about 80 in attendance. A female Bible class has been regularly pursuing the study of the Holy Scriptures for the last two years, with short intermission, under the care of the Rector. The class consists of about 70 members, and meets once every week.

Four catechetical classes, containing in all about 80 of the young persons belonging to the congregation, attend for instruction every Sunday afternoon in the Church.

During the past year the church edifice has been painted and cleaned and otherwise repaired and greatly beautified.

A new spirit appears to be rising in relation to the fiscal concerns of the congregation, from which it is hoped much important and permanent good will result.

Report of the Rev. S. C. Brincklé, Rector of St. David's (Radnor) church, Delaware County, and St. Peter's church, Great Valley, Chester County.

St. David's (Radnor) Church.

Baptisms, adults 3—infants 3—total 6—communicants, added 4—total 24—marriages 15—funerals, not ascertained.

St. Peter's Church, Great Valley.

Baptisms, adults 2—infants 5—total 7—communicants, added 1—deceased 1—total 21—funerals, not ascertained.

The situation of these two churches is thought to be encouraging. At the visitation of the Rt. Rev. Assistant Bishop last November, to the first named church, the rite of confirmation was administered to eight persons. Collections have been taken up in both churches for the episcopal fund, and in St. Peter's church for the Society for the Advancement of Christianity—amounting for the former object to \$17 05, and for the latter \$7 50.

Report of the Rev. Sanson K. Brunot, Rector of Christ church, borough of Allegheny, and missionary in the service of the Society for the Advancement of Christianity in Pennsylvania.

Since the last convention, circumstances have occurred which rendered it a plain duty that I should reside in the immediate vicinity of Pittsburgh. I have resigned, although with reluctance, my former parishes of Blairsville and Greensburgh. These places have confident prospects of being supplied with another clergyman in a few weeks.

A new congregation was formed in July last, in the growing town of Allegheny, opposite to Pittsburgh, of which I have become the rector. A lot of ground has been purchased, and a church, sufficiently large for the present, has been erected. This building was opened on Christmas day, and regular services have been continued from that time. The Sunday school already numbers eight teachers and upwards of eighty scholars. The number of communicants has not yet been ascertained, as this congregation still unites with that of

Trinity church, Pittsburgh, on communion Sundays. Baptisms, infants 3—burials 3. No collections have yet been taken up in this young parish for the Society for the Advancement of Christianity in Pennsylvania, or for the episcopal fund.

In November last I was appointed missionary in the service of the "Society for the Advancement of Christianity in Pennsylvania," to officiate at Chartier's Creek, about four miles from Pittsburgh. A small congregation assembles here in a school house. The number has been continually increasing, and if regular missionary services can only be obtained, a permanent episcopal church will be erected next spring. I officiate here on the first Sunday of every month; but in order to do this I must absent myself from the communion, and from my congregation in Allegheny. A devoted missionary is greatly needed in the vicinity of Pittsburgh, and we are not without the hope, that God will raise up such a one, to assist us in this wide and extensive field of labour. Day by day we can see the church of our affections "enlarging the place of her tent, and stretching forth the curtains of her habitation." Our principal want is faithful and self-denying men to minister at her altars, and to plant her holy worship in new and uncultivated ground.

Report of the Rev. Corry Chambers, Rector of St. Mark's church, Lewistown, St. John's church, Bellefonte, and Trinity church, Philipsburg.

Mr. Chambers arrived at Lewistown last November, where he found but a small remnant of the old congregation; this church having been a considerable time without a clergyman, there was consequently no addition of new members, while many of the old removed with their families to other places, some connected themselves to other congregations, and some were called the way of all the earth; in this situation his congregation for the first two or three weeks consisted of about twelve persons, but it increased gradually. On Christmas day he administered the holy communion, when he had six communicants; on Easter Sunday he again administered the holy communion there, when he had seventeen communicants, making an increase of eleven. Mr. C. has engaged with this congregation for one-third of his time, and feels himself justifiable in saying, that the church is largely attended, by other denominations as well as episcopalians, that he has every hope that this congregation will grow considerably. Baptisms, 1—funerals, 1—marriages, 1. There is a Sunday school attached

to this church, which is well attended with about thirty-four scholars.

Mr. Chambers arrived in Bellefonte in December last, where he found two or three families of episcopalians, went round to respectable persons in town, and obtained their consent to act as vestrymen, organized a vestry, commenced a subscription to build a new episcopal church, which is called St. John's church in our charter; here Mr. C. feels himself bound to acknowledge the liberality of the presbyterians in this neighbourhood, who have subscribed seven hundred dollars to assist in building the episcopal church. Mr. C. has made preparations for building this summer. The good prospects of this church increases daily, and twenty-three respectable families in the borough of Bellefonte and neighbourhood have connected themselves to it. Mr. C. gives one-third of his time to this congregation. Baptisms, 4—no communion has yet been administered here.

Mr. C. arrived at Philipsburg in December last, where he found the congregation in a similar state to that of Lewistown, having been a long time deprived of the services of an episcopal minister; with this congregation he made an agreement for one-third of his time, and he is happy to say, it is increasing considerably. Communicants, 19—baptisms, 1 adult—3 children—there is a Sunday school attached to this church in a flourishing condition, having one hundred and forty scholars, the teachers are very attentive.

Report of the Rev. John B. Clemson, residing in the Diocese of Delaware, and officiating as Rector of St. Paul's church, Chester, St. Martin's, Marcus Hook, and St. John's, Concord, Delaware county.

These churches are very much in the same state in which my predecessor left them. They afford some few tokens of improvement and encouragement. My connexion with the Self-Supporting school, has prevented my giving them the attention which I could have wished, and which they demand. There has been in

St. Paul's church.

Baptisms, 3 children. Marriage, 1. Burial, 1. As has been for years past, there is not a single communicant.

St. Martin's church.

Baptisms, 8 children—4 adults. Marriages, 5. Burials, 3. Communicants are 28.

St. John's church.

Baptisms, 2 children. Burials, 2. Communicants, 15.

There is a very flourishing Sunday school attached to St. Martin's church. It has an extensive and valuable library. The teachers pursue their duties with very considerable zeal and faithfulness, and the effects produced on the children have in some cases been very happy.

Report of the Rev. F. H. Cumming, late Minister of Christ church, Reading, Berks county.

It affords the late minister of this church much pleasure to be able to state, that the parish has evidently much improved during the past year. The number of Sunday scholars, during the summer and part of the autumn, was nearly two hundred, in two schools, with twenty-five teachers. The branch school, however, in the upper part of the town, was discontinued after the days became too short to admit of its being kept up. This school was conducted by the teachers of the other school, at 4 o'clock, P. M., with very perceptible benefit to the scholars. The other school, held in the basement story of the church, was not intermitted during any season of the year—the improvement which the scholars made was very great. The teachers were untiring in their efforts to promote their interests. The Ladies' Sewing Society has continued its usual benevolent exertions, and with good success, having raised and expended upon their church, the past year, upwards of three hundred dollars. The bible class, conducted every Tuesday evening by the minister, has been, it is believed, the means of much spiritual good to the congregation.

There have been baptized *four* adults and *six* children—total *ten*. These baptisms, with one exception, that of a sick child, were performed, *in the church*, after the second lesson, *as the rubric directs*. The funerals were *four*. New communicants, *eleven*. The attendance at church, especially the last two months of the late minister's officiating, was very good; marked by an interested and solemn attention. May the great head of the church soon raise up for this kind, affectionate, and spirited flock, a pastor after his own heart—and may they all, at the last day, be found to belong to the general assembly and church of the first born.

Report of the Rev. James De Pui, late Rector of St. Paul's church, Bloomsburg, Christ church, Danville, and St. Gabriel's church, Sugarloaf township, Columbia county, now Rector of St. Luke's church, Pottsville, Schuylkill county.

St. Paul's church, Bloomsburg.

There have been during the last year 22 baptisms, adults 3 male and 2 female—infants 7 male and 10 female; 2 funerals, adults, male; 4 marriages. There are about 40 communicants.

Christ church, Danville.

During the past year there have been 7 baptisms, infants, male; 3 marriages. The number of communicants, 3.

St. Gabriel's church, Sugarloaf.

During the past year there have been 6 baptisms, infants, 4 male and 2 female; 15 funerals.

St. Luke's church, Pottsville.

I commenced my official duties at this place on the 1st of January, since which time there have been 9 baptisms, infants, 6 male and 3 female; 4 funerals, 3 adults, males, and 1 infant, female; 4 marriages; there are 8 communicants. The Sunday school numbers 50 scholars.

Report of the Rev. Lyman N. Freeman, Rector of Christ Church, Brownsville, Fayette county, and Missionary in the Service of the Society for the Advancement of Christianity in Pennsylvania.

Christ church, Brownsville.

Nothing of a very special or interesting character, has taken place in this parish since my last report.

During the last year, there have been baptisms, adults 2, infants 5, total 7; marriages 1, funerals 3, communicants added 3, two of whom have been removed by death; present number, about 20. The rector of this parish has officiated here, without exception, every other Sunday; besides on some of the fasts and festivals of the church, he has also held weekly lectures on Thursday evenings; which, he thinks, have been productive of good. He has, moreover, organized a bible class, consisting chiefly of Sunday school teachers, which he meets weekly on Wednesday evenings. The Sunday

school still continues to flourish; it numbers, at present, twenty teachers, and above a hundred scholars; besides an efficient superintendent and librarian. The attendance upon divine service, has been evidently improving since the last report; and the good feeling, and close attention, exhibited on the part of the people, while sitting under the preaching of the word, is hailed by its minister as an evidence of a hopeful increase of piety. Upon the whole, the rector has reason to thank God, that by his blessings on the ministrations and ordinances of his church, the spiritual concerns and prospects of the congregations of which he has charge, have evidently improved; and are now such as to afford ground of hope that, in due time, there will be seen more abundant fruits to his honour and glory.

Trinity Church, Connellsville.

The prospects of this church are gradually brightening, and are now such as to cause us to "take courage."

A brick building, 35 feet wide by 45 long, is now going up, and is expected to be completed by the first of November. As yet, sufficient funds have not been raised for the completion of this building; but we trust there will be, before the lapse of many months. We ground this expectation upon the fact, that several families, who, through disaffection, had left the church, have now returned to her bosom. There have been baptisms 1, funerals 4, marriages none; communicants, added 2, and one removed by death; present number, 10.

St. Paul's Church, at Pike Run, Washington County.

This church has been considerably repaired, by the zealous efforts of a few of its members and friends.

The prospect of its improvement would become much more flattering, could its rector bestow upon it one-fourth of his time, which he cannot do, as long as he has the charge of so many parishes.

The communicants attached to this church, are about twelve. The sacrament of the Lord's supper has been administered once since the present rector has taken charge of this congregation.

Grace Church, Manalan township, Fayette county.

This church exists only nominally; there being no communicant attached to it, nor scarcely one person interested for its welfare.

Its principal supporter being dead, the prospect of its im-

provement is very dark, and its missionary thinks it highly expedient to give it up, and turn his whole attention to the other three parishes that are depending upon him for clerical services.

With respect to their improvement, the writer of this has no doubt; yea, he knows that things relating to them are very cheering and auspicious.

Could there be another missionary employed here in Fayette county, I have no doubt but a church might be established in the above mentioned place, and in two or three places elsewhere. But, till this be the case, the present missionary believes he had better employ his time in such a way, as to cause three parishes to flourish, than to leave all to languish for the lack of more of his personal care and attention.

In St. Paul's Church, there have been no baptisms or funerals; but one marriage has been solemnized.

The convention fund due from Christ Church, has been collected and paid over to the treasurer.

Report of the Rev. Bennett Glover, Missionary at Erie and Waterford, Erie county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

Baptisms since the last Convention have been 7 children. Marriages 3. Burials 2. Number of communicants 15, in the congregation at Erie.

The church edifice was completed during the last winter, and nearly all of the seats sold so soon as they were exposed to sale. The vestry will be entirely free of any debts incurred by the erection of the building, when the amount arising from these sales shall be realized.

The Sunday school, although numbering on its list 150 scholars, yet does not have more than about 70 regular pupils.

The congregation in Waterford, though flourishing, does not improve so much as it would by more frequent services than I am able to perform, my regular time there being only once in a month.

They are, however, going on well with their building, and will soon have it enclosed.

Report of the Rev. G. E. Hare, Rector of St. John's church, Carlisle.

Baptisms—adults 1, infants 6—total 7; marriages 5; fune-

erals 7. The number of communicants is now 56—since the last report, added 5, removed 5, died 1. There are several, professedly repentant, waiting for an opportunity to receive the sacred supper, which (as the Rector is not a Presbyterian,) cannot be celebrated at stated periods.

The state of religion in the congregation seems gradually improving. The attendance upon divine worship is good, and the number of pewholders somewhat increased.

During the year, besides the exercises of the Lord's day, there has been divine service and a familiar lecture every Wednesday evening.

A collection of eighteen dollars and seventy-five cents has been made for the Episcopal fund.

Report of the Rev. Wm. Hilton, Missionary at Butler and Harrisville, Butler county, Kittaning, Armstrong county, and Venango Furnace, Venango county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

St. Peter's church, Butler.

During the past year, I have officiated, as usual, here, every third Sunday; and also on some of the other fasts and festivals of the church. As the greater part of the congregation live at considerable distances from the village, it has, hitherto, been deemed inexpedient to attempt the establishing a Sunday school in this place. Every family belonging to the church has been visited, some of them several times; and, in this way, I have endeavoured to supply, in some measure, our want of a Sunday school, by teaching the children "from house to house." I have also frequently performed divine service at different places in the county; and I have reason for gratitude to the giver of all good, that my labours have not been altogether in vain. The building of our church has been commenced, and I expect will be finished in the fall.

Baptisms, adults 1—infants 22. Marriages 4—funerals 2. Communicants added 10—died 1—whole number 34.

St. Paul's church, Kittaning.

Here I have also laboured regularly every third Sunday. The same reason, as mentioned above, has hitherto prevented the establishment of a Sunday school here, and the same mode of instruction has been pursued. It is in contemplation, how-

ever, to establish, in a short time, an Episcopal Sunday school here. The church in this place, is now finished and ready for consecration.

Baptisms, adults 1—infants 16. Marriages 2. Communicants, added 9—whole number 21.

St. James's church, Venango Furnace.

Since I took charge of this parish, I have visited it regularly once in six weeks, until the first of April, when I resigned my charge of it altogether. Here there was no prospect of establishing permanently the church; its existence depended entirely upon the exertions of a single individual, who expects in a short time to leave the place. Under these circumstances, I deemed it my duty to resign my charge at this place; and to devote, instead of the one-sixth, as heretofore, the one-third of my time, to my congregation near Harrisville, which for some time has been loudly calling for a larger portion of my labours, and where there is a prospect of permanently establishing the church. I have never administered the communion at St. James's, Venango Furnace, but in the congregation near Harrisville, Butler county, it has been administered twice; and all the families belonging to it have been visited several times.

Baptisms, at both places, infants 9—communicants 29.

Report of the Rev. J. W. James, Rector of Christ church, Meadville, and missionary in the service of the Society for the Advancement of Christianity in Pennsylvania.

Of the seventy communicants reported last year, nine have removed, leaving of the old members sixty-one; the addition to these, however, since last May, being *eighteen*, the present number of communicants is *seventy-nine*. There have been *twenty-three* baptisms, of which *seven* were adults. In the Sunday school there are thirty-six boys and forty-four girls, in all *seventy*, who are, with few exceptions, regular attendants, and such only we keep on our lists. They are under the instruction of five male teachers, and a secretary, and to these may be added a superintendent and a secretary, and two or three other persons who occasionally assist in teaching as their services may be wanting. There is a library for the use of the school of eighty bound volumes; there is also the beginning of a library for the use of the parish, for the regular forming of which steps are expected soon to be taken—

and if it be not improper to say here—we shall be much assisted by donations of any books suited to the purpose, from all who are anxious for the spread of information on our western borders—especially religious information, and that respecting the church. The parish society sends, this year, eighteen dollars from its annual subscribers to the Society for the Advancement of Christianity in Pennsylvania. A collection was not asked in the church for that society, nor for the Episcopal fund, because the members of the congregation, hardly yet relieved from the exertion made in erecting a building, have this year enlarged and beautified it—a measure called for by every consideration. The means, therefore, of the parish, which is still young, it was necessary as much as possible to concentrate, with the exception of the above subscription, and a much larger amount which is necessary to the support of the Sunday school. The improvements to the church will cost more than a thousand dollars. It should be mentioned that this expense is borne by an association of five or six gentlemen, who receive a certain number of pews in return, not sufficient, however, it is supposed, to remunerate them. Most of the new pews we have a prospect of seeing soon occupied.

I have not visited Mercer, as the attempt to do any thing there would be useless. Not quite so discouraging are appearances in Franklin; on my last visit there, I discovered an improved disposition towards the church. A congregation was reported at last Convention, to have been organized in Rockville; but measures were not then taken early enough for its admission. The annual election of vestry was lately held and an increased interest manifested. I have administered the communion once in the neighbourhood at the house of a sick member, when several others attended. The communicants belonging to this congregation, are included in the report for Meadville. I have visited two places, one called Guy's, the other Sugar Creek, where regular services are requested. I have also visited twice another station in the county, to which no peculiar name has been appropriated, where our services were well received although by entire strangers to them, and a desire expressed that they should be repeated. Among other services not necessary to record, I have assisted the Rev. Mr. Glover of Erie, in administering the communion twice—these occasions being the first in that place. Besides my usual Sunday services in Meadville, I deliver an expository lecture every Tuesday evening, and hold a meeting of Sunday school teachers once a month. The most prominent festivals and

fasts are observed with their appropriate services and sermons.

Report of the Rev. George Kirke, Rector of St. John's church, New London, and Missionary in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rector of St. John's Church, New London, has, in general, been engaged as heretofore. He, has, however, officiated a number of times at St. John the Baptist's Church, York, and occasionally at other distant places.

One child has been baptized near Doe Run Factories. In the parish of St. John's, New London, 1 marriage has been solemnized, and 1 adult and 10 children have been baptized. 1 communicant has withdrawn, and 6 have been added, making the present number about 30. Collections have been made for the episcopal fund, and the Society for the Advancement of Christianity in Pennsylvania.

Report of the Rev. Samuel Marks, missionary, Rector of St. Mark's church, New Milford; St. Jude's church, Springfield; St. Matthew's church, Pike; St. Paul's church, Montrose, in the service of the Society for the Advancement of Christianity in Pennsylvania.

St. Mark's church, New Milford.

Since my last report 6 have been added to the church—communicants 24—baptisms 2 adults—marriages 1—confirmed by the Bishop 6. This church is in a flourishing condition.

St. Paul's church, Montrose.

Communicants 5—baptisms 1 adult—funerals 1—confirmed by the Bishop 7. The carpenters will have an edifice ready for consecration in December next. The friends of the Church in this place feel themselves laid under many obligations to their Philadelphia episcopal brethren for their contributions to their minister, for the erection of their church. Three hundred dollars were obtained. Notwithstanding our expectations have been more than realized, we have discouragements. Our motto, however, is, "Faint, yet pursuing."

St. Jude's church, Springfield.

I feel happy in being able to say that my expectations are raised in relation to the affairs of the Church in this place. A number of enterprising and spirited gentlemen went into

the woods last winter, with their axes on their shoulders, determined, in the strength of God, to have a church. The logs for boards are at the saw mill, and I am permitted to say, that when our Assistant Bishop visits Montrose to consecrate St. Paul's, Springville will be ready also. Marriages 1—confirmed by the Bishop 3—congregation large and attentive.

St. Matthew's, Pike, Bradford County.

This church has had more of my services during the last than the preceding year. Communicants 18—funerals 4—confirmed by the Bishop 1—vestry very anxious for a minister.

At *Friendsville* there are several episcopal families. The organization of a church is contemplated. Here I have preached—baptized 1 adult and two children, and attended 1 funeral—confirmed by the Bishop 5.

In addition to my regular parish duties, I have visited *Honesdale*—preached once, and married two couple. It gives me great pleasure to learn, that at this place there is now an episcopal clergyman. With God's blessing on his, brother Tyng's, exertions, I see nothing to prevent the growth of the Church in that region of country. Thank God, I have now another clergyman within 40 miles on the east, and another within the same distance on the south. I have left no honourable and lawful means untried to make known the scriptural doctrines and apostolical usages of our Zion.

Report of the Rev. James May, Rector of St. Stephen's Church, Wilkesbarre, Luzerne County.

Baptisms within the last year, 1 infant, 1 adult; communicants 1 added, 2 removed from the parish; present number, 35. Burials 3, marriages 3; collection for the Episcopal fund \$6 05½. Sunday school is composed of 70 scholars and 10 teachers. Infant Sunday school, of 30 scholars. Besides the two regular services every Sunday in the parish church, morning and evening, the rector preaches in two school houses, at a short distance from town, alternately, every Sunday afternoon; and at a third school house, on Thursday evening, where he has found a favourable disposition to hear the gospel.

Report of the Rev. William Cooper Mead, D. D. Rector of Trinity Church, Southwark, Philadelphia.

Baptisms, 6 adults and 51 infants—total 57. Marriages 12. Burials, in the ground of Trinity church, adults 6, chil-

dren 8—total 14. Communicants, added 13, died 3, removed 5—total 157.

SUNDAY SCHOOLS.

Department for males,	11 teachers,	125 pupils.
Do. No. 1, for females,	21 do.	135 do.
Do. 2, do.	10 do.	105 do.
Do. 3, infants,	4 do.	50 do.
	46	415

The bible class department, 1 male and 2 female classes, under the instruction of the Rector, embraced 120 attendants.

The children of the congregation have, to the number of 65, attended the recitations and lectures on the Church Catechism, which are annually held on the Saturday afternoons of lent, in the lecture room, and continued until they have completed a course on the catechism.

The Female Missionary Association has, during the past year, pursued its benevolent object with unwearied assiduity; the result of which has been the increase of its funds to more than twice the sum of any previous year, since its formation.

The Rector cannot withhold a just tribute of commendation to the constancy, attention and improvement of the members of his several bible classes. During the past season, their attention has been directed to the study of the gospel, according to St. Matthew; and a large proportion of the classes have scarcely missed a single lesson since it was commenced.

The managers and teachers of the several Sunday schools, connected with Trinity church, have continued their exertions with unabated zeal. Through the efforts of a circle of industry, formed of the members of the Female Sunday School Society, and aided by the ladies of the congregation, and others friendly to the cause of christian education, \$700 have been raised towards erecting, in the lower part of the district, a commodious building, for the accommodation of a Sunday and infant school. When this shall have been completed, it will enable these devoted servants of the church, to greatly extend their institution, and gather in many children, who are now excluded on account of their limited accommodations. The building is to be completed in the fall.

During the year, a considerable sum has been raised by voluntary subscriptions in the congregation, to improve the church edifice.

The collections for the Episcopal fund, and for the Society for the Advancement of Christianity in Pennsylvania, have

been made; which, together with a collection in aid of the General Theological Seminary, and the sum contributed to improve the church, and all other monies raised in and by the congregation for missionary, education, and other benevolent purposes, make a sum total of \$1500.

Report of the Rev. George Mintzer, Rector of St. Gabriel's church, Morlatten, Berks county, and missionary in the service of the Society for the Advancement of Christianity in Pennsylvania.

During the past year a greater degree of interest has been manifested among the respective congregations of my charge than at any former period; a more general attention has been paid to the ordinances of religion, and the house of God has often been filled to overflowing. Besides the regular service on the Lord's day, there is a weekly lecture on Wednesday evenings, which has been well attended.

The Sunday school connected with this church is in a flourishing condition, and is an object of increased interest and exertion. It is composed of 85 scholars and 4 teachers.

Since the last Convention, 12 have been added to the communion, 2 removed by death, total 45 communicants. The rite of confirmation has been administered to 28. Baptisms, adults 9—infants 22—total 31. Marriages 15—funerals 21.

Report of the Rev. James Montgomery, D. D. Rector of St. Stephen's church, Philadelphia.

Since the last annual Convention, there have been in this church—baptisms, adults 2, infants 42—total 44. Marriages 22. Communicants, added 25, removed 2—present number 126. Confirmations 7. Interments in the cemeteries of the church 14.

The following collections have been made.

For the American Colonization Society,	\$31 55
For the Society of the Protestant Episcopal church for the Advancement of Christianity in Pennsylvania,	136 00
For the Sunday schools,	83 94
For the Episcopal fund,	101 64

Making a total for the year, of \$353 13

Besides the above, there have been paid to "the Domestic

and Foreign Missionary of the Protestant Episcopal church," by the Female Missionary Association of this church, its *third* annual contribution, amounting to \$300—of which \$214 are the proceeds of an exhibition and sale of articles by the ladies of the association. Making the whole amount of contributions for religious and charitable objects during the year past, \$653 13.

The catechetical exercises were resumed on the Sunday before lent, and are now in progress.

The Sunday school department has not been so flourishing as in former years, owing in a considerable measure to the loss of the services of several very valuable teachers, but chiefly to the continued and growing experience of the inconvenience and disadvantage we labour under in this respect, from the want of suitable accommodations for the conducting of the schools,—being under the necessity of holding them in the church edifice. The rector hopes that this difficulty will be removed during the present year, and that he will have the gratification to notice in his next report, the consequent increase and prosperity of his schools.

There has been divine service and sermons on all the occasions noticed in last year's report, the attendance upon which has been gradually improving, especially on the services of the Lord's day, when our congregations have been generally large.

While the rector deeply regrets that so few comparatively of his congregation have manifested an interest in the missionary cause, he feels grateful that it has been sustained and advanced by some, whose interest and exertions in its behalf afford unequivocal proof, that they appreciate the value of the gospel to their own souls, and feel the constraining influence of the love of that Saviour who came to seek and to save those who were lost, and whose imperative will it is, that his gospel should be as diffusive as the miseries and sins, for which it is the only remedy.

Upon the whole, there is cause of gratitude to God for his blessing upon the ordinances and ministrations of his church, by fidelity to which, and to the word, of which the church is the depository and guardian, we may efficiently and surely advance the great end of *both*—the making of Christians a *holy and peculiar people, zealous of good works.*

Report of the Rev. Richard U. Morgan, Rector of St. Paul's church, Westwhiteland; St. John's, Pequea, Chester county; and Christ church, Leacock, Lancaster county.

St. Paul's, Westwhiteland.

Baptisms, 5 adults, 5 infants—total 10. Marriages, 1. Burials, 2. Communicants added 4. The number who partake of the sacrament in this church is about 20, though only seven actually belong. The others, principally, are connected with St. Peter's, Great Valley.

The stated period of service in St. Paul's church, is every fourth Lord's day, morning and afternoon, during one half the year, and morning and evening the other half.

The Sunday school, after being suspended during the winter, was opened the 2d Sunday of April. It numbers 8 teachers and 25 scholars, regular in attendance. There is enrolled 40 children.

St. John's, Pequea.

This church is composed of about 45 families. Baptisms, 1 adult, 6 infants—total 7. Marriages 1. Burials 5. Communicants, added 5—deceased 2—present number 29.

The services in this church are on the morning of every alternate Lord's day.

Christ church, Leacock.

This church consists of about 40 families. Baptisms, 3 adults, 5 infants—total 8. Marriages 2. Burials 3. Communicants added 6—deceased 2—present number 23.

There is morning service in this church, on every fourth Sunday during the year. There is also afternoon service on alternate Sundays, from the 1st of April to the 1st of October. The remaining part of the year, there is afternoon service on the Sunday next after that of the morning service.

The Sunday school which was closed in November last, was recommenced the 5th Sunday of April. There are on the roll the names of 50 children and 8 teachers. About 30 scholars are regular attendants.

In the two last named churches, collections have been taken up in aid of the Society for the Advancement of Christianity in Pennsylvania.

In conclusion, the rector would state that the prospects of the churches under his pastoral care, are quite encouraging.

Report of the Rev. John Reynolds, Rector of St. John's church, Norristown; St. James's, Perkiomen, and Christ church, Pottstown, Montgomery county.

Having entered upon the duties of this charge at the commencement of the present year, there is little to state; no important change from last year's report having taken place. The congregations of St. John's and St. James's, are large and flourishing. A new church has been commenced at Pottstown, which, it is hoped, aided by the assistance of liberal episcopalians, will be prepared for consecration in a few weeks. Collections for the bishop's fund were made in the two former congregations, amounting to more than \$13.

Report of the Rev. Greenbury W. Ridgely, Rector of St. James the Greater's church, Bristol, Bucks county.

The rector of St. James church, Bristol, reports that he has been nearly 18 months in charge of that parish. He thinks that during that period there has been a gradual increase of interest in every thing that connects itself with religion, amongst the people to whom he has been called to officiate. In consequence of being the only settled clergyman of any denomination within 10 miles of his residence, except one or two in the diocese of New Jersey, he has been accustomed to officiate on the *afternoons* or *evenings* of the Lord's day in the country around. The limits of the parish have, in this way, been enlarged during the past year by the formation of a new congregation, and the building of a chapel at Hulmeville, a thriving manufacturing village, about 5 miles from Bristol. There is reason to hope, that one or two others at about the same distance, will shortly be formed. The church edifice at Bristol being in a somewhat dilapidated state, funds enough to build a new one have been subscribed; and almost entirely by the congregation themselves. Six Sunday schools have been formed, having on their rolls between five and six hundred children. They might be greatly increased if teachers could be found. There are fifty communicants in connexion with St. James church; about one-fifth of the whole number have been added during the past year. Eight funerals have occurred during the year. Baptisms not reported.

Report of the Rev. John Rodney, Jr. Rector of St. Luke's church, Germantown, Philadelphia county.

Number of baptisms 4, (1 adult,)—marriages 6, burials 7, communicants 24, confirmed 7, average number of Sunday scholars 50, teachers 8; collections, Bishop's fund, \$5 00; Sunday schools \$33 00, Ladies' Association of St. Luke's, for the promotion of religion, have produced about \$90 00.

The congregation of St. Luke's, with numbers diminished by removals, has evinced its usual zeal and liberality, in supporting the services of religion, and the institutions of the church.

Report of Rev. Sam'l. W. Selden, missionary, officiating in Georgetown and St. Paul's, Beaver county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

I took charge of St. Paul's church, and the church in Georgetown, in September, 1831; since which time, I have officiated regularly in those places. One-third of my time has been devoted to Georgetown, one-third to St. Paul's, and the other third to a school house, not far distant from Georgetown. I have spent three Sundays in Beaver, and its neighbourhood. I have officiated once, about 12 miles south of Georgetown, where a few years ago the communion was administered to about seventy persons. There are persons who profess themselves attached to the church, scattered throughout this neighbourhood. But they have been so much neglected, that although they hold the name, they have little knowledge of the principles of churchmen. In Beaver, I do not entirely despair of establishing a congregation; yet, doubtless, it will be with considerable exertion.

The communion was administered in Georgetown, in October last, by brother Hilton, and (God willing) will be administered in St. Paul's, the last Sunday in this month, by Rev. Dr. Upfold.

Georgetown.—Baptisms, one male adult, and one female infant. Communicants are about 30 in number. One marriage has been performed, and one funeral attended.

St. Paul's.—Baptisms, two male and one female adults, four male infants, and four female infants—in all, 11. Communicants, about 30, four of whom have become such since my coming here. Arrangements are making to complete St. Paul's church, which will be done this summer.

I might have mentioned, that in Georgetown, I have a bible class of 13; and, also, that a Sunday school has been commenced, which will probably number 50 or 60 scholars. Most

of the families belonging to each congregation, have been visited.

Report of the Rev. George Sheets, Rector of Trinity church, Oxford, and All Saints' church, Lower Dublin, Philadelphia.

Trinity church.

Baptisms, adults 2, children 5; confirmed 3; communicants, registered, 22; burials 31.

All Saints' church.

Baptisms, adults 1, children 11, confirmed 3, communicants, registered 39, deceased 1, removed 1, marriages 12.

Collections have been made for the Episcopal fund; the Society for the Advancement of Christianity in Pennsylvania; for the Protestant Episcopal Sunday School Union; and for the Parish Library.

Emanuel Chapel, belonging to All Saints' church, erected in Holmesburgh, has a Sunday school connected with it, consisting of 100 scholars, conducted by 11 female teachers.

Report of the Rev. Stephen H. Tyng, Rector of St. Paul's church, Philadelphia.

The present report embraces the period of time between Easter 1831, and Easter 1832, including the latter. During this year, there has been manifested, in the congregation under my charge, an unusual degree of attention to religion. Without visible external excitement, the public assemblies for worship in the church, and the private and social meetings for prayer, have been remarkably large and attentive. And I have reason to hope, that many souls have been persuaded by the Holy Spirit, to unite themselves unto the Lord in an everlasting covenant, never to be forgotten. During the latter part of the year, the additions to the visible communion of the church, have been fewer than they were in the former part; but there appears to be still, great and general seriousness among those who have not yet become communicants with us in the Lord's Supper, which I cannot but hope will result in leading many who have been too long undecided in the great matter of their soul's salvation, to deny themselves, and take up the cross, and follow Christ.

In arranging in order the results of the past year, I would report, that there have been—

Baptisms, adults 29, infants 25; marriages 15; funerals 33; confirmations 103; communicants, the whole present number,

as far as they are personally known to me, are 346. Of these, 121 have been added within the last year; and in addition to this number, five have been removed by death, and eight have been dismissed.

While the past year has been one of religious prosperity and of unusual blessing to the congregation, it has been marked also, by more than common exertions on their part, for the good of others. The "Association of St. Paul's church, for the Promotion of Religion," have collected and distributed for the great objects of the gospel, about eleven hundred dollars. This association unites a good part of the congregation, and is the only society for religious benevolence, connected with the church. From its treasury, all the calls of this kind are designed to be supplied. But in addition to the sum thus collected, about \$400 have been given by the congregation to other objects, making \$1,500, distributed by them as a congregation, besides that which individuals have given privately, of their own judgment and will. I cannot but remark, that I consider the two facts thus stated, to be intimately connected, according to the scriptural assurance, "he that watereth others, shall be watered also himself."

The regular services of the church remain the same as reported last year. The Sunday schools are large and flourishing, embracing about 600 scholars of different ages and sex.

The Lord be praised by us for all his past goodness, and be graciously pleased to prosper all our exertions for the good of his church, and the glory of his name.

Report of the Rev. George Upfold, D. D. Rector of Trinity church, Pittsburgh.

The Rev. Dr. Upfold entered on the rectorship of this parish on the first Sunday in October last; the Rev. John H. Hopkins having resigned the cure some weeks previous.

Since the last Convention of the diocese, there have been baptisms, adults 2, infants 62—total 64; marriages 10; funerals 16; communicants, removed and died 10; added 25; present number, including those who worship at Christ church, in Allegheny town, about 250; Sunday scholars, upwards of 100.

Report of the Right Rev. William White, D. D. Rector of Christ church, St. Peter's and St. James's, Philadelphia.

Baptisms 82, burials 97. Marriages 45. Communicants, about 325.

In these three churches there are divine service and sermon twice on Sundays and on Good Friday, and once on Christmas day, on the Festival of the Circumcision (when these two festivals do not happen on Sundays, as in the present year,) and on the autumnal day of Thanksgiving. Also, divine service on the Wednesdays and Fridays of every week; on every day in Passion week, and on various week day festivals of the church.

In the two weeks before Passion week, there are lectures on the catechism, by one of the assistant ministers, so far as to the sacraments. In Passion week, the rector lectures on the sacraments, on the ministry, and on the service of the church; and in Easter week, there are delivered by him four lectures on the doctrines of grace. Young persons are heard in the recitation of the Catechism from the second Sunday before Easter until Whitsunday.

There is a Bible class in St. Peter's church and in St. James's.

In each of the three churches there is a male and a female Sunday school.

Christ church hospital being under the same parochial care, there is stated service therein on designated week days.

There have been collections in these three churches, exclusively of other objects, for the Society for the Advancement of Christianity in Pennsylvania, for the Episcopal fund, and for the Sunday school society, jointly with the parochial Sunday schools.

On motion of the *Secretary*, Drs. *Montgomery*, *Mead*, and *De Lancey*, were appointed a committee to prepare and submit the form of a parochial report, to be hereafter used by the members of this Convention.

Adjourned to 9 o'clock on Thursday morning.

PHILADELPHIA, ST. JAMES'S CHURCH,

Thursday, May 17th, 9 o'clock, A. M.

The Convention met pursuant to adjournment. Prayers were read by the Rev. *George E. Hare*, rector of St. John's church, Carlisle.

The roll was called and the minutes of yesterday afternoon were read and approved.

Mr. *Wallace*, from the committee on the appropriation of a portion of the Convention fund in aid of the travelling ex-

penses of the clergy in attending the Convention, made the following report.

"The committee to whom was referred the resolution of the Rev. Dr. Mead, on the subject of appropriating a portion of the Convention fund towards defraying the expenses of the clergy in attending the Convention of this diocese, offer the following resolution.

J. B. WALLACE, *Chairman.*

Resolved, That not exceeding *seventy-five* per cent. of the monies annually collected under the revised regulations, be appropriated, this and each succeeding year, under the direction of a committee appointed for the purpose, towards paying the expenses of the clergy in attending the annual Convention."

The *Secretary* moved that the resolution appended to this report be adopted.

Whereupon Mr. *Meredith* moved the following addition to the resolution.

That applications for a part of the said fund shall be made on or before the last day of the session of every Convention, and that the distribution among the applicants shall be regulated upon the principle of mileage.

Which addition was adopted.

The question was then put on the resolution as amended, which was carried.

Mr. *Wallace* moved the appointment of a committee of four to carry into effect the above resolution for the present Convention. Whereupon Messrs. *Nicklin*, *De Lancey*, *Boyd*, and *Lardner*, were appointed.

The Rev. Dr. *De Lancey*, from the committee to examine charters, made the following report.

"The committee to whom was referred the charters of congregations applying for admission into union with the Protestant Episcopal church in this diocese, beg leave respectfully to report,

That the charters of *St. Paul's church*, *Montrose*, *Susquehanna county*, and of *Christ Church*, *Allegheny*, *Allegheny county*, and the articles of association of *Trinity Church*, *Rockville*, *Crawford county*, have been submitted to them. It appears therein that the said churches or congregations accede to the constitution, canons, doctrines, discipline and worship of the Protestant Episcopal church in the United States, and to the constitution and canons of this diocese. It further appears that the said act of association and charters have

been submitted to the bishop and standing committee of this diocese, and by them respectively approved.

The committee therefore recommend the adoption of the following resolution, viz:

Resolved, That *St. Paul's Church*, *Montrose*, *Susquehanna county*, *Christ Church*, *Allegheny*, *Allegheny county*, and *Trinity Church*, *Rockville*, *Crawford county*, be admitted into union with the Protestant Episcopal Church in the diocese of Pennsylvania.

WILLIAM H. DE LANCEY,
Chairman of the Committee."

May 17, 1832.

Whereupon, on motion of the *Secretary*, the above resolution was adopted.

The Rev. Dr. *Montgomery*, from the committee appointed to prepare the form of a parochial report, offered a form and the following resolution in relation thereto.

Resolved, That the *Secretary* be directed to have the proposed form printed on the circular he is required by the II. regulation to send to the clergy and vestries, one month before the annual Convention, with a request that it be filled up, and handed or sent to the bishop, to be read at the annual Convention next ensuing.

Whereupon, on motion of Mr. *Shaler*, the above resolution was adopted.

Mr. *Shaler* offered the following resolution.

Resolved, That the *sixth* of the revised regulations be amended by striking out of *section first*, *line first*, the words "enjoined as the duty of," and substituting for them the words "recommended to," and also by striking out the *fourth section*.

Whereupon, the Rt. Rev. Bishop *Onderdonk* moved the indefinite postponement of said resolution.

The question being taken by orders, and the yeas and nays called, it was decided as follows.

CLERGY.

Yeas.—The Rt. Rev. Bishops *White* and *Onderdonk*, Rev. Messrs. *De Lancey*, *Sheets*, *Brincklé*, *Bowman*, *May*, *Kirke*, *Freeman*, *James*, and *Morton*—11.

Nays.—The Rev. Messrs. *Abercrombie*, *Montgomery*, *Mead*, *Bull*, *Rodney*, *Morgan*, *Bryant*, *Hare*, *Ridgely*—9.

LAITY BY CHURCHES.

Yeas.—*St. Peter's*, *Great Valley*, *Chester county*, *St. John's*, *Carlisle*, *St. David's*, *Radnor*, *Delaware county*, *St. James's*,

Perkiomen, *Christ Church*, Pottstown, *Christ Church*, Philadelphia, *St. Peter's*, Philadelphia, *St. James's*, Philadelphia, *St. Paul's*, Philadelphia, *St. Andrew's*, Philadelphia, *Trinity Church*, Oxford, *St. Luke's*, Germantown, *Grace Church*, Penn township—13.

Nays.—*Trinity Church*, Pittsburgh, *St. Mary's*, East Nantmeal, *Christ Church*, Meadville, *St. Stephen's*, Harrisburgh, *St. Martin's*, Marcus Hook, *St. John's*, Norristown, *St. Stephen's*, Philadelphia, *Trinity Church*, Southwark, Philadelphia county, *All Saints*, Dower Lublin—9.

So the question was decided in the affirmative.

The Rev. Mr. *Ridgely* moved that the subject of the revision of the sixth of the revised regulations, be referred to a committee of four, to report at the next Convention, which was carried; and Messrs. *Binney*, *Ridgely*, *De Lancey*, and *Meredith*, were appointed said committee.

On motion, the Convention then proceeded to the elections, which resulted as follows.

The following persons were elected the

Standing Committee.

CLERGY.

LAITY.

Rev. Dr. Abercrombie.	Charles Wheeler.
Dr. Montgomery.	James S. Smith.
Dr. De Lancey.	Horace Binney.
Dr. Mead.	John C. Lowber.
Mr. Sheets.	Tobias Wagner.

The following persons were elected the

Deputies to the General Convention.

CLERGY.

LAITY.

Rev. Dr. Montgomery.	William Meredith.
Dr. De Lancey.	Horace Binney.
Dr. Mead.	Edward J. Stiles.
Mr. Bowman.	Hon. David Scott.

The following persons were elected the

Committee on Supply of Vacant Congregations.

CLERGY.

LAITY.

Rev. Dr. De Lancey.	Mr. Hazlehurst.
Dr. Mead.	Harding.
Mr. Boyd.	Ashhurst.

Mr. Tobias Wagner was elected *Treasurer of the Convention*.

Mr. James S. Smith was re-elected *Treasurer of the Episcopal Fund*.

The following persons were nominated as

Trustees of the General Theological Seminary.

CLERGY.

LAITY.

Rev. Dr. Montgomery.	Hon. David Scott.
Dr. De Lancey.	John Read, Esq.
Dr. Mead.	William Meredith, Esq.
Dr. Upfold.	Daniel St. Clair, Esq.
Mr. Rodney.	Hon. John Reed.
Mr. James.	

On motion, it was

Resolved, That a committee of five persons be appointed in accordance with canon XVII. "to draught, with the advice and approbation of the bishop, a report of the state of the church in this diocese, to be presented to the General Convention."

Whereupon, the Rev. Dr. *Mead*, the Rev. Messrs. *Boyd* and *Rodney*, and Messrs. *James S. Smith*, and *William Kirkham*, were appointed a committee for that purpose.

Mr. *Binney* offered the following resolution, which was carried.

Resolved, That in the distribution of seventy-five per cent. of the annual Convention fund, among the clergy, agreeably to the resolution passed this day, the committee be authorized to take, by way of anticipation, from the general fund of the Convention, a sum which, with the fund in hand, derived from the payments of the current year, shall be equal in the whole to \$300; which fund the treasurer is authorized to pay out of any moneys in his hands, to be returned out of the payments on account of the accruing year, as they shall subsequently come in. *Provided*, that in no instance shall any clergyman receive more than at the rate of ten cents a mile, going and returning.

Mr. *Meredith* offered the following resolution, which was carried.

Resolved, That in furtherance of the purpose of the IV. resolution of the Convention, passed in May, 1825, recommending to the vestries of churches throughout the state to consider the expediency of making provision for securing to the families of their respective ministers the benefit of the fund in the hands of the Corporation for the Relief of the Widows and Children of Clergymen in the Communion of the Protestant Episcopal church in this commonwealth, by paying

in their behalf the annual contribution, required by the constitution of that society, the standing committee be directed to confer with that corporation, and ascertain, in case it should consent to the measure, upon what terms and conditions it will be granted, and report the same to the next Convention.

On motion, it was *Ordered*, That seven hundred and fifty copies of the Journal, and one thousand copies of the Charge be printed under the direction of the Secretary.

On motion, it was

Resolved, That the next annual meeting of the Convention be held in St. James's church, Philadelphia, on the third Tuesday in May, 1833, at 6 o'clock, P. M.

The Convention then united in singing the last four verses of the 122nd Psalm; when, after the benediction from the Right Rev. President, the Convention adjourned *sine die*.

WILLIAM COOPER MEAD, *Secretary*.

List of the Clergy of the Diocese of Pennsylvania.

May 17th, 1832.

THE Right Rev. *William White*, D. D. Senior Bishop of the American Protestant Episcopal church, presiding in the house of bishops, bishop of the diocese, and rector of Christ church, St. Peter's, and St. James's, Philadelphia.

The Right Rev. *Henry U. Onderdonk*, D. D. assistant bishop of the diocese of Pennsylvania, Philadelphia.

The Rev. *James Abercrombie*, D. D. senior assistant minister of Christ church and St. Peter's, Philadelphia.

The Rev. *Charles H. Alden*, residing in Philadelphia.

The Rev. *Thomas G. Allen*, residing in Philadelphia.

The Rev. *Robert Ayres*, residing in Franklin, Venango county.

The Rev. *Gregory T. Bedell*, D. D. rector of St. Andrew's church, Philadelphia.

The Rev. *Samuel Bowman*, rector of St. James's church, Lancaster, Lancaster county.

The Rev. *George Boyd*, rector of St. John's church, N. L. Philadelphia.

The Rev. *Samuel C. Brinckle*, rector of St. David's (Radnor) church, Newtown, Delaware county, and St. Peter's church, Great Valley, Chester county.

The Rev. *William Bryant*, residing in Philadelphia, teaching a school, and officiating as domestic missionary in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Levi Bull*, rector of St. Mary's church, East Nantmeal, Chester county, Bangor church, Churchtown, Lancaster county, and St. Thomas's church, Morgantown, Berks county.

The Rev. *William Chaderton*, assistant minister of St. Peter's church, Philadelphia.

The Rev. *Corry Chambers*, minister of St. Mark's church, Lewistown, Mifflin county.

The Rev. *Jehu C. Clay*, rector of the Swedish churches, near Philadelphia.

The Rev. *Joab G. Cooper*, residing in Philadelphia.

The Rev. *Christian F. Crusè*, assistant Professor in the University of Pennsylvania, Philadelphia.

The Rev. *Robert Davis*, residing in Philadelphia.

The Rev. *William H. De Lancey*, D. D. provost of the University of Pennsylvania, Philadelphia.

The Rev. *James De Pui*, rector of St. Luke's church, Pottsville, Schuylkill county.

The Rev. *Jacob M. Douglass*, officiating in St. Thomas's (African) church, Philadelphia.

The Rev. *Charles M. Dupuy*, residing in Philadelphia.

The Rev. *Lyman N. Freeman*, rector of Christ church, Brownsville, and missionary at Connelville and Manalapan, Fayette county, and at Pike Run, Washington county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Raymond A. Henderson*, assistant minister of the Swedish churches, and missionary in the vicinity of Philadelphia.

The Rev. *William Hilton*, missionary at Butler and Harrisville, Butler county, at Kittanning, Armstrong county, and at Venango Furnace, Venango county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Joseph Hutchins*, D. D. residing in Philadelphia.

The Rev. *Benjamin Hutchins*, residing in Philadelphia.

The Rev. *John W. James*, Rector of Christ church, Meadville, Crawford county, and missionary at Franklin, Venango county, Mercer, Mercer county, and Rockville, Crawford county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Joseph Jaquett*, residing in Philadelphia.

The Rev. *George Kirke*, rector of St. John's church, New London Cross Roads, Chester county, and missionary in Chester county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *Samuel Marks*, rector of St. Mark's church, New Milford, and missionary at Montrose, Springville, and other places in Susquehanna county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *James May*, rector of St. Stephen's church, Wilkesbarre, Luzerne county.

The Rev. *William Cooper Mead*, D. D. rector of Trinity church, Southwark, Philadelphia.

The Rev. *George Mintzer*, rector of St. Gabriel's church, Morlatten, (Douglassville,) Berks county, and missionary in Berks county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *James Montgomery*, D. D. rector of St. Stephen's church, Philadelphia.

The Rev. *Richard U. Morgan*, rector of St. John's church, Pequea, and St. Paul's church, Westwhiteland, Chester county, and Christ church, Leacock, Lancaster county.

The Rev. *Henry J. Morton*, assistant minister of St. James's church, Philadelphia.

The Rev. *Francis Reno*, residing at Beaver, Beaver county.

The Rev. *John Reynolds*, rector of St. James's church, Perkiomen, and St. John's church, Norristown, Montgomery county, and assistant minister of the Swedish church, Upper Marion.

The Rev. *Greenbury W. Ridgely*, rector of St. James the Greater's church, Bristol, Bucks county.

The Rev. *John Rodney, jr.* rector of St. Luke's church, Germantown, Philadelphia county.

The Rev. *George Sheets*, rector of Trinity church, Oxford, and All Saints' church, Lower Dublin, Philadelphia county.

The Rev. *George A. Smith*, residing in Philadelphia.

The Rev. *John Taylor*, residing in Pittsburg, Allegheny county.

The Rev. *John V. E. Thorne*, rector of Christ church, Huntingdon, Adams county.

The Rev. *Stephen H. Tyng*, rector of St. Paul's church, Philadelphia.

The Rev. *George Upfold*, D. D. rector of Trinity church, Pittsburgh.

The Rev. *Peter Van Pelt*, secretary of the Domestic and Foreign Missionary Society, Philadelphia.

The Rev. *Bird Wilson*, D. D. professor of systematic divinity in the General Theological Seminary.

The Rev. *James Wiltbank*, residing in Philadelphia.

DEACONS.

The Rev. *Frederick W. Beasley*, Deacon, Missionary and Rector of Trinity church, Easton, Northumberland county.

The Rev. *Sanson K. Brunot*, Deacon, Missionary, Rector of Christ church, Allegheny-town, Allegheny county.

The Rev. *John Davis*, Deacon.

The Rev. *Bennet Glover*, Deacon, Missionary at Erie and Waterford, Erie county, in the service of the Society for the Advancement of Christianity in Pennsylvania.

The Rev. *George E. Hare*, Deacon, Rector of St. John's church, Carlisle, Cumberland county.

The Rev. *Cyrus H. Jacobs*, Deacon, Rector of Grace church, Penn-township, Philadelphia.

The Rev. *John H. Marsden*, Deacon, residing in Gettysburg, Adams county.

The Rev. *Samuel W. Selden*, Deacon, missionary, officiating in Georgetown church, and St. Paul's, Beaver county.

Total 58.

The Rev. *John B. Clemson*, of the Diocese of Delaware, officiates in the churches at Chester, Marcus Hook, and Concord, Delaware county.

The Rev. *James H. Tyng*, of the Diocese of Virginia, is officiating at Honesdale, in Wayne county.

The Rev. *Nathan Stem*, of the Diocese of Ohio, is officiating in St. Stephen's church, Harrisburgh.

List of the Congregations in the Diocese of Pennsylvania.

ADAMS COUNTY.

Huntington township—Christ church.

ARMSTRONG COUNTY.

Kittanning—St. Paul's church.

ALLEGHENY COUNTY.

City of Pittsburg—Trinity church.

Allegheny—Christ church.

BEAVER COUNTY.

Georgetown—Georgetown church.

BERKS COUNTY.

Amity township (Morlattin)—St. Gabriel's church.

Reading—Christ church.

Morgantown—St. Thomas's church.

BRADFORD COUNTY.

Pike—St. Matthew's church.

BUCKS COUNTY.

Bristol—St. James the Greater's church.

BUTLER COUNTY.

Butler—St. Peter's church.

CENTRE COUNTY.

Phillipsburgh—Trinity church.

CHESTER COUNTY.

New London township—St. John's church.

East Nantmeal township—St. Mary's church.

Great Valley—St. Peter's church.

Pequea township—St. John's church.

West Whiteland township—St. Paul's church.

COLUMBIA COUNTY.

Sugarloaf township—St. Gabriel's church.

Bloomsburgh—St. Paul's church.

Madison, (Jerseytown)—Christ church.

CRAWFORD COUNTY.

Meadville—Christ church.

Rockville—Trinity church.

CUMBERLAND COUNTY.

Carlisle—St. John's church.

DAUPHIN COUNTY.

Harrisburgh—St. Stephen's church.

DELAWARE COUNTY.

Chester—St. Paul's church.

Lower Chichester township, Marcus Hook—St. Martin's church.

Concord township—St. John's church.

Newton township, Radnor—St. David's church.

ERIE COUNTY.

Erie—St. Paul's church.

Waterford—St. Peter's church.

FAYETTE COUNTY.

Brownsville—Christ church.

Manalan—Grace church.

Connelsville—Trinity church.

HUNTINGDON COUNTY.

Huntingdon—St. John's church.

INDIANA COUNTY.

Blairsville—St. Peter's church.

LANCASTER COUNTY.

City of Lancaster—St. James's church.
 Leacock township—Christ church.
 Caernarvon township, Churchtown—Bangor church.
 Marietta—Zion church.

LUZERNE COUNTY.

Wilkesbarre—St. Stephen's church.

LYCOMING COUNTY.

Muncy—St. James's church.

MERCER COUNTY.

Mercer—St. John's church.

MIFFLIN COUNTY.

Lewistown—St. Mark's church.
 Thompsontown—St. Stephen's church.

MONTGOMERY COUNTY.

Whitemarsh township—St. Thomas's church.
 Perkiomen township—St. James's church.
 Norristown—St. John's church.
 Pottstown—Christ church.

NORTHAMPTON COUNTY.

Easton—Trinity church.

NORTHUMBERLAND COUNTY.

Milton—Christ church.
 Sunbury—St. Matthew's church.

PHILADELPHIA COUNTY.

The city of Philadelphia—Christ church, St. Peter's church,
 St. James's church, St. Paul's church, St. Stephen's church,
 St. Andrew's church.
 Northern Liberties—St. John's church.
 Southwark—Trinity church.
 Francisville—St. Matthew's church.
 Lower Dublin township—All Saints' church.
 Oxford township—Trinity church.
 Germantown—St. Luke's church.
 Blockley township, Mantua—St. Mark's church.
 Penn township—Grace church.

Hamiltonville—St. Mary's church.

SUSQUEHANNA COUNTY.

Springville—St. Jude's church.
 New Milford—St. Mark's church.
 Montrose—St. Paul's church.

VENANGO COUNTY.

Franklin—St. John's church.
 Venango Furnace—St. James's church.

WASHINGTON COUNTY.

Pike-run township—St. Peter's church.

WESTMORELAND COUNTY.

Greensburg—Christ church.

YORK COUNTY.

York—St. John the Baptist's church.

Total 74.

There is also in Philadelphia, St. Thomas (African) church,
 not in union with the Convention.

—
List of Candidates for Orders in the Diocese of Pennsylv-
ania, May, 1832.

John Campbell—since July 17, 1825.
 Darius Williams, jr.—since March 6, 1826.
 David Dick—since January 15, 1828.
 Richard Collier—since August 29, 1828.
 Charles Shaler—since September 19, 1828.
 Edward Y. Buchanan—since August 11, 1829.
 Augustin P. Prevost—since March, 1830.
 Samuel T. Lord—since May 21, 1830.
 Henry S. Nightingale—since September 22, 1830.
 William Adderly—since February 18, 1831.
 Thomas Crumpton—since February 18, 1831.
 Henry B. Page—since February 18, 1831.
 George W. Cole—since September 9, 1831.
 Samuel A. McCroskey—since November 7, 1831.
 George C. Drake—since January 5, 1832.
 John B. Foster—since April 3, 1832.
 Henry F. M. Whitesides—since April 3, 1832.
 Samuel G. Callahan—since May 8, 1832.

Total 18.

We the subscribers appointed for that purpose by the Standing Committee, do certify, that we have examined the foregoing account and the vouchers therefor, and find the same to be correct.

W. H. DE LANCEY,
CHARLES WHEELER, } *Committee.*

55

in account with James S. Smith, Treasurer.

1831.			
May 18	By cash per Mr. Bean, being amount of collection in St. James's church, Perkiomen,	\$7	12
	per Rev. Mr. Hare, being collection in St. John's church, Carlisle,	11	
19	per Mr. Stannart, being collection in St. John's church, New London, Chester co. being collection in St. Thomas's church, Morgantown,	3	
	being collection in St. Mary's church, East Nantmeal, Chester county,	4	85
	per Wm. J. Bell, Esq. being collection in St. Stephen's church, Philadelphia,	2	25
	per Mr. I. B. Davis, being collection in Trinity church, Pittsburgh,	77	91
	per Rev. Mr. Bowman, being collection in St. James's church, Lancaster,	12	50
	per Rev. Mr. May, being collection in St. Stephen's church, Wilkesbarre,	27	50
21	being collection in St. Andrew's church, Philadelphia,	5	85
	per Mr. Shattuck, being collections in Christ church, Meadville, viz: in 1830,	51	71
	1831,	10	36
26	per Mr. Huddell, being collection in Trinity church, Southwark,	20	36
July 12	per Rev. Mr. Sheets, being collections in All Saints church, Lower Dublin, and Trinity church, Oxford,	16	02
August 3	being interest on stock, (state loan) from February 1, 1831, to August 1, 1831,	16	84
Novemb. 22	per Mr. Stavelly, being collection in St. David's church, Newtown, Delaware county,	332	89
1832.		4	
Feb. 3	being interest on stock, (state loan), from August 1st, 1831, to February 1st, 1832,	332	89
April 30	being collection in St. James's church, Philad.	60	04
May 2	being collection in St. Peter's church, do.	46	48
3	being collection in Christ church, do.	39	39
		\$1072	60

JAMES S. SMITH, *Treasurer.*

Philadelphia, May 8th, 1832.

1831 June 27th,	\$218 25	at 110 per cent.	\$240 07
1832 May 10th,	145 63	at 114½ per cent.	166 75
	\$363 88		\$406 82

Received payment and transferred the stock to the Trustees.
Philadelphia.
HALE & DAVIDSON.

The Episcopal Fund of the Diocese of Pennsylvania is invested wholly in the five per cent. stock of the State of Pennsylvania, and amounts at this time to the sum of thirteen thousand four hundred and sixty-one dollars and twenty-seven cents.

JOHN READ,
THOMAS HALE,
JAMES S. SMITH, } *Trustees of the*
 } *Episcopal Fund.*

Philadelphia, May 14th, 1832.

Dr. The Convention of the Protestant Episcopal Church in Pennsylvania, with Tobias Wagner, Treasurer. Cr.

1832.	To cash paid W. J. Bell, Esq. postage on letter from Lancaster, ...	\$ 12	By cash received of W. J. Bell, Esq. the former treasurer, balance in his hands, ...	\$42 91
May 1	To do. Salisbury, ...	12	By do. received of Christ church, Meadville, per W. J. Bell, Esq.	5
May 8	Balance in the hands of the treasurer, ...	52 67	By do. do. St. Mary's church, New Milford, per Mr. J. Badger's letter, ...	5
	Besides one certificate for \$600, state 5 per cent. stock.			
		\$52 91	By balance brought down, cash, ...	\$52 91
			Stock, ...	\$52 67
				\$600

The above account has been examined and found correct.

W. H. DE LANCEY, }
CHARLES WHEELER, } *Committee.*

1832.

Philadelphia, May 8th, 1832.

Dr. *The Convention of Protestant Episcopal Church in*

1831.		
May 27	To cash paid Rev. Dr. Kemper, for postage of a letter to the committee from Brownsville,	\$ 40
June 22	To do. paid Jesper Harding, per order of the Standing committee, for printing Journals in 1830, &c.	145 97
July 18	To do. paid Wm. Hoyland, per order of Standing Committee, for having tan placed in the street during the late sittings of the Convention, and other expenses,	24 81
October 15	To do. paid Jesper Harding, per order of Dr. Mead, Secretary of Standing Committee, for printing Journals of this year,	126 52
	To do. paid W. J. Bell & Co. for postage they paid 14 May last, of a letter from Brownsville,	20
	To do. paid do. for the \$50 state stock sold 15th inst. now bought again at same price,	55 50
1832.		
April 9	To balance in the hands of the treasurer, besides two certificates for \$600 state five per cent. stock,	22 91
		\$376 32

The above account has been examined and found correct.

JAMES. S SMITH,
CHARLES WHEELER, } Committee.

Philadelphia, April 10th, 1832.

Pennsylvania, with William J. Bell, late Treasurer.

Cr.

1831.		
May 10	By balance from former account,	\$10 82
11	By cash received from Christ church, Brownsville,	5
18	All Saints, Lower Dublin,	\$5
	Trinity, Oxford,	5
	St. James, (Greater,) Bristol,	5
	St. David's, Radnor,	5
	St. Mary's, East Nantmeal,	5
	St. John's, Norristown,	5
	Trinity, Pittsburgh,	55
	St. Thomas's, Whitemarsh,	5
	Christ church, Leacock,	5
	St. Stephen's, Wilkesbarre,	5
	Trinity, Southwark,	5
	St. John's, N. London & Roads,	5
	St. Thomas's, Morgantown,	10
	St. James's, Perkiomen,	5
		125
19	St. Stephen's, Harrisburgh,	5
24	St. James's, Lancaster,	20
June 1	Trinity church, Philipsburgh, per John M. Wright,	20
July 11	Christ church, Philadelphia,	20
	St. Peter's, do.	20
August 1	for six months interest, due to-day, on \$600 state 5 per cent. stock,	15
Septemb. 9	from St. John's church, Carlisle,	5
October 15	Wm. John Bell & Co. for \$50 state five per cent. stock, sold by them at 111 per cent.	55 50
	St. Stephen's church, Philadelphia,	20
21	St. Andrew's do. do.	20
22	St. James's do. do.	20
1832.		
February 1	received six months interest, due to-day, on \$600 state 5 per cent. stock,	15
		\$376 32
April 9	By balance brought down, cash,	\$22 91
	By cash received from St. Paul's church, Philad.	20
	Stock, \$600	\$42 91

ERRORS EXCEPTED.

WILLIAM J. BELL, Treasurer.

Philadelphia, April 9th, 1832.

* Mr. Bell, being about to leave the state for some time, resigned the Treasurership on the 9th of April; and on the 10th of April, Mr. Tobias Wagner was unanimously chosen Treasurer, by the Standing Committee of the diocese.

Abstract of Bishop White's Address, 1832.

The Rt. Rev. Bishop White reports that he has consecrated one bishop, ordained two priests, confirmed one hundred and thirty-seven persons: that one of the clergy of the diocese has died, and that he has granted letters dimissory to four presbyters and one deacon: and that he has admitted into the diocese on letters dimissory, one presbyter and two deacons. He reports, that the Domestic and Foreign Missionary Society has received a great increase of patronage; but that its wants increase more than its funds: that the Society for the Advancement of Christianity in Pennsylvania continues its efficiency: that the Female Tract Society increases in usefulness: that the General Episcopal Sunday School Union has increased in auxiliaries, and promises to be more and more efficient: that the Corporation for the Support of the Widows and Children of Deceased Clergymen, continues to increase in its means, but not in the number of its annuitants. He also reports that the Episcopal Fund increases very slowly, and that the Philadelphia Bible Society continues to increase its useful labours.

Abstract of Bishop Onderdonk's Address, 1832.

The Rt. Rev. Bishop Onderdonk reports, that he has made various visitations in the diocese, spent two Sundays in the diocese of Delaware, preached on five Sundays at Camden, in the diocese of New Jersey, and in this diocese one hundred and ten times: that he has ordained one deacon, assisted in the consecration of one bishop, confirmed one hundred and sixty-four persons, consecrated three churches, baptized twelve children, and administered the Lord's Supper thirteen times, besides at the ordination. He also reports that there are thirteen missionaries employed in the diocese, by the Society for the Advancement of Christianity in Pennsylvania, under the ecclesiastical authority, and that there are being built six church edifices.

Abstract of Parochial Reports.

Reports have been received from twenty-nine clergymen, representing forty-five churches.

Some of the reports do not state the number of Sunday school teachers and scholars: others do not distinguish between the infant and adult baptisms.

Several do not mention the sums of money collected for the institutions of the church.

The following are the aggregates of the various items generally named in the reports.

BAPTISMS.		COMMUNICANTS.	
Adults,	117	Added,	404
Infants,	580	Died and removed,	75
		Present number,	2726
Total,	697		
Confirmed,	297	Sunday School Teachers,	443
Marriages,	229	Scholars,	5028
Funerals,	358		

Money reported as collected for the institutions of the church, for education, missionary, and other benevolent objects, \$5,523 48.

Church edifices building, enlarged, or completed during the year, 10.

New churches admitted into union with the diocese at this Convention, 3.

NOTICE.

The next annual Convention of the church in this diocese, will be held in St. James's church, Philadelphia, on the third Tuesday of May, 1833, at 6 o'clock, P. M.

WILLIAM COOPER MEAD, *Secretary.*

AN

EPISCOPAL CHARGE,

ON THE

SUBJECT OF REVIVALS,

DELIVERED BEFORE THE FORTY-EIGHTH CONVENTION

OF THE

DIOCESE OF PENNSYLVANIA,

AND

ADDRESSED

TO THE

Clerical members of the Convention.*BY THE RT. REV. WILLIAM WHITE, D. D.,*

Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

PHILADELPHIA:

PUBLISHED BY ORDER OF THE CONVENTION.

JESPER HARDING, PRINTER.

1832

AN EPISCOPAL CHARGE, &c.

REVEREND BRETHREN,

It may seem extraordinary, that having, in the last Convention, agreeably to a provision to the effect, superseded a sermon from one of the presbyters of the diocese, by the delivery of a charge, I should so soon exercise the same discretionary privilege. The reason is, that in my official character, I may deliver my opinions, on a subject at all times important; but rendered especially so, at the present time, and in a few preceding years, by its possessing of an extraordinary degree of interest in the public mind. My views of it, are the result of the most serious consideration; not without prayer to the Father of Lights, for his holy guidance. The subject is what passes under the name of Revivals.

On every occasion of an extensive sensibility of this description, there is brought a heavy responsibility on the consciences of the ministers of the Gospel; who ought, of all men, to be the most cautious of making light of a serious concern for the things of eternity; and yet of countenancing extravagances, which not only bring the subject into contempt, but in general maintain only a short lived influence over the persons on whom they act. At such a crisis as that contemplated, there cannot but be a correspondent obligation on us, to give a proper direction to the excitement; and to be prepared for the calls, which, if there be confidence in our fidelity, will be made on us; bearing the impress of great variety of character, of condition, of age, and of measure of information; in cases which cannot but come under our notice, and require the aid of our counsels.

It is not improbable, that in the existing incitement, there is a reaction on the irreligion by which a period preceding, and not distant, had been distinguished. The most of us may remember the time, when there stood forth to the world a widely spread confederacy against religion in every shape; and when gigantic measures were in operation for its destruction. The result, was an illustration of the prophecy concerning the Messiah—"the Rulers take counsel together

against the Lord and against his anointed;" the decree standing still firm—"yet have I set my King upon my holy hill of Zion."

While, in some instances, wickedness of so monstrous a grade extended its arm from seats of public authority, the poison of its infidelity was insinuated from the retreats of science, over the extent of Christendom; not only as in former ages, to the moral loss of those to whom were open the stores of perverted literature; but to that of many in the ordinary classes of society; unfitting them for the duties of private and domestic life; to the ruin of themselves and of their families. It is this, which is here conceived of, as having caused an alarm at the dreadful consequences in prospect, so as at present to have produced a reaction, and what is thought to be a ground of profitable remark.

That at any time, and in any country, in the course of providence, there may be circumstances producing a more than common attention to the momentous truths of eternity, is what cannot be doubted of, by any informed of the transactions of past ages; especially as they have a bearing on the concerns of the Christian Church. It must be equally notorious, that in every such season of sensibility, there occur instances, not only of its being perverted from its proper object, but of its administering to error in a great variety of ways; aggravating the evils, which have their origin sometimes in the frailties, and sometimes in the sinful passions of our nature. Hence the importance of the exercise of religious discretion, lest, while on the one hand, we bear our testimony to a rational and evangelical faith, we treat the extravagances engrafted on it with levity, and without condescension to human weakness; endangering the bringing of discredit on their kindred truths. On the contrary we should call to mind, as circumstances may require, such instructions as that, to "bear one another's burthens," as that, to "hold up the hands which hang down and the feeble knees," and as that, to "instruct with meekness them that oppose themselves." Even under the Law, the high priest was reminded by the sacrifices, which were "alike for himself as for the people," that he was "compassed with infirmities:" a lesson which should apply with an increase of weight, to the ministry under the Gospel.

There being, during a religious excitement, the alternate danger referred to, it cannot but open an extensive field for the labours of every minister; with an admonition against the want of affection for the work, and against remissness in the conducting of it. We read in Scripture, that "while men sleep, the enemy sows tares." The intimation was designed for labourers in the gospel harvest; who ought to perceive, in the abundance of the promised crop, a proportionate call for their zeal and for their endeavours.

It is intended to present some general maxims; susceptible of being so accommodated to particular occasions, as to favour the view of the subject which has been disclosed.

I. The first maxim, and that which enters the most materially into the question of the merits of a Revival, is the necessity of distinguishing the affections which, on Scriptural grounds, may be ascribed to the Holy Spirit; from any emotions resolvable into the actings of the animal economy; and which may or may not be accompaniments of those endowments of a higher character.

There is no truth of Scripture more conspicuous, or more abundantly spread over its contents, than that of the agency of the Holy Spirit on the human mind; and of its being the efficient cause of whatever is a conforming to the standard of divine perfection. By nature, we are utterly destitute of religious affections; and they can no otherwise be incited in us, than by an agency of which there was a manifestation to the senses on a day of Pentecost, as recorded in the Acts of the Apostles; but which, in its ordinary influences, was operative from the day of the apostacy, and will be so to the end of time; being the only possible cause of what comes under the description of holy disposition or desire. This representation is warranted, as by many places in Scripture, so especially where it defines "the fruit of the spirit to be in all goodness and righteousness and truth." When we look for the sense of our church, she is seen to be on no point more evangelical than when she affirms, that "by this holy inspiration we think those things that are good, and by this merciful guiding we perform the same;" and again, that from the same source, "all holy desires, all good counsels, and all just works proceed." It follows, that if there be excited in any person a sense of the evil of sin, a wish to be delivered from its thralldom, a drawing of the mind to high and heavenly things, a correct estimate of the world, contrasted with an enduring state, the felicities of which religion opens to our hopes, and which may even now be ours by anticipation; these are movements, for the cultivation of which in ourselves, and for the promoting of them in others, we are under the heaviest responsibility to the great Being who is "the giver of every good and perfect gift." But this influence of the Holy Spirit, can be known only by a settled habit of the affections; and is not at all dependent on, or to be tested by, the sensibilities of the animal part of us.

It is not denied, that such sensibilities may be concurrent with holy exercises; and that at times, they will assuredly be so, in a greater or in a less degree. This may be perceived in the effects produced by the charms of music, by certain intonations of the human voice, by affecting narratives, and by other circumstances, either resorted to for the purpose, or

interesting the mind unexpectedly. Under this head, there may be mentioned the power of sympathy, as possessing a mighty influence. The enumerated causes may be instrumental to religious affections, but cannot constitute them, or be the measure of their grade. To the mind so moved, it may be a cause of lively satisfaction, but is not ascribable to the operation of the Holy Spirit. To this point, it is impossible to produce any authority from the Holy Scriptures; and, what ought especially to forbid the affecting of any such use of them, is the notorious fact, that no form of devotion can be more entirely divested of it, than the prayer which our Lord has prescribed to his followers; as well to be put up by them in the appointed words, as to be a model of whatever other prayers there may be occasion for, suited to circumstances of time and place.

It will naturally be expected, that by the introduction of the present point, there has been induced the expediency of delivering an opinion concerning those extreme excitements of mind, and those violent agitations of various members of the body, which are thought to characterize Revivals, and to aid in the extension of them. According to the distinction laid down, they may or they may not be coincident with holy desire, and with other evidence of the work of grace. In themselves, they are no part of it, but are very much dependent on natural constitution, especially the nervous part of the system; on the sound or the unsound state of the body, and even on the temperature of the atmosphere. This is the reason, that in persons advocating so mistaken a test of the operations of the Holy Spirit, there is commonly much fluctuation between joy and sorrow, between hope and fear, between reliance on the promises of the divine word, and the apprehension of the weight of its threatenings. The alternation is erroneously resolved into the movements of the divine mind; God being supposed to "hide his face" at some times, and to "lift up the light of his countenance" at others. Such expressions, when they occur in the Old Testament—for they are not to be found in the New—uniformly signify temporal calamity and temporal prosperity. In spiritual concerns, God is always the undiminished source of blessedness; and if, at any time, we feel ourselves beyond the sphere of the enjoyment of it, there can be no rational cause of this, except in the consciousness either of our sins or of our frailties. It is analogous to what we see in the material world, where the sun is always the same resplendent luminary; and if he be sometimes seen imperfectly from the earth, the cause is in the exhalations generated from her bosom.

Of Revivals in the sense here objected to, there are some advocates, who, while they affirm of animal excitements to a certain extent, that they are the operation of the Holy Spirit,

censure the so frequent issues of them, in vociferation, in gesture, and in extravagance of discourse. What is here contended for, is that the whole view of the subject is unsound; that animal sensibility is not in the least degree a test of grace; and that although it may combine with devotion, this rests on other grounds of evidence of its being genuine and acceptable on the terms of the Gospel covenant.

An effectual expedient for the distinguishing between a religious direction of the affections, manifesting their heavenly origin, and the species of sensibility which makes a false claim to the same, it is but to compare the customary effusions of the latter, with the devotional compositions handed down to us in the Holy Scriptures; and to remark in these, the entire absence of whatever can come under the head of passion. The Lord's Prayer has been already noticed to this effect. The temperature characterizing it, may be seen in the only two other social prayers contained in the New Testament. They are that of the eleven apostles, preparatory to the choice of a successor to the traitor Judas, and that of the same sacred body, on returning after their being questioned by the Sanhedrim. If any occasions can claim the being clothed with extraordinary importance, they are such as these: and yet, if either of the prayers produced by them, should be uttered in the manner adopted for the forwarding of what sometimes goes under the name of Revival; the incongruity of the sentiments and of their accompaniments, would be manifest to every person present. As for the Lord's Prayer, it is far from being in constant use among the favourers of the extravagances noticed; and when used, it has been remarked of the deliverers of it, that they are constrained by consistency and decorum, to a greater moderation of voice and of action, than had been put forth in the body of the exercise. In the Old Testament, there is much of a devotional strain, but of a temperate cast. It pervades the Book of Psalms, and helps to account for the prevailing propensity to make that book give way to a superabundant use of hymns. Used they may be with profit, in due measure and under a correct choice. But in the vast field opened under the name, there is given an opportunity of making a selection of compositions, breathing a spirit which can find no precedent in the Book of Psalms, the words of inspiration not coming up to the species of excitement aimed at. In short, if we would look into Scripture for anything resembling what sometimes accompanies the exhibitions here faulted, we must be indebted for it to the priests of Baal; whose devotions, if they are to be estimated by their degree of ardour, are pre-eminent over that presented to the true God, by his prophet Elijah. Similar use might be made of adoration continuing to be offered to heathen gods, down to the present day; of which a notable instance, is in the enthusiasm attendant on the self-sacrifices annually offered to the idol Juf

gernaut. In the two cases, however different the objects of worship, the attendant sensibilities are the same.

Hitherto, the remarks made have principally applied to the exercises of prayer. But, they are equally true of preaching. Whether the object be information of the understanding, or persuasion intended to be attractive of the affections; that is, of such as issue in the graces called for by the Gospel; nothing can be less congenial to them, than the extreme ardour, which is so much called into display for the excitement of the Revivals, and for the keeping of them to what is thought the proper height of animal sensibility. It is but to revolve in our minds such an address as that of St. Peter to the Jews, or upbraiding them with the crucifixion of their Messiah; or that of St. Stephen to the same people, ending with his reproaching of them on the same subject; or any of the addresses of St. Paul, whether we take that on Mars Hill in Athens, or that to Agrippa and Festus delivered before the judgment seat; or that to a popular assembly, when he was rescued from their rage by the chief captain Lysias; to convince us, that on each of these occasions, the vehemence in question would have been out of place; not aiding, but disparaging to the cause in which it would have been employed.

It is frequently remarked, and is not denied, that on the decline of the effervescence of a Revival, and after large displays of the numbers said to have been converted by it, and to be the subjects of saving grace, it never fails to happen, that the far greater number become lost to the feelings which had possessed them. To this it is commonly answered, that there is always a proportion, who remain true to their profession; and it is inferred, that to hold in light esteem even this measure of good achieved, is to oppose the work of God.

This presents a question, on which it is not easy to speak definitively; because the matter at issue is not truth on one side and error on the other; and because the result will vary, according to the different experiences of those who have been observant of it. The fact cannot be denied, that of the subjects of such awakenings, there are very many, who, on detecting the extravagances of them, are carried to the extreme of infidelity, or at best to the resolving of their former frames into the potent force of sympathy. Thus they become fortified against those calls of the Gospel, which may be complied with in perfect freedom from the danger of delusion. But they shrink from them, as tending to renew the deceptive views, from which, as they think, they are happily delivered. Who shall calculate how many, from this cause, are finally lost to the kingdom of God in this world and in the next? The consequence described is especially observable in those, whose early time of life had subjected them to an entanglement, from which they have become relieved by mature years, and by

better informed judgments; but not without the greater danger of their never becoming the continuing subjects of saving grace. To these considerations let it be added—still with the allowance of the different experiences of different persons—that of those who persevere in a profession which had its beginning in a conversion not wrought by rational motive, and not consonant with what the gospel offers to the effect, there is a proportion, in whom a pharisaical outside is a cover for grievous delinquencies in temper and in practice; and this, not always from intentional hypocrisy, but often from mistaken views of a gracious state, laying more stress on temporary feeling than on the habitual bent of the affections; and divesting even grievous sin of the odium due to its malignity. In fine, whatever proportion there may remain, after these great deductions, of those who “adorn the doctrine of their God and Saviour,” we know that the Holy Spirit of God is not limited as to the persons, or as to the means of bringing home sinners to himself; a work, which is sometimes accomplished by what are usually called accidental occurrences; and sometimes by the agency of men, whose mouths, like that of wicked Balaam, have been made the vehicles of salutary truth. In addition to all these considerations, it ought not to be overlooked, that the kingdom of the Redeemer is in part extended, by means, compared by himself to seed sown on the ground, which “springs and grows up,” the sower “knoweth not how,” but which does not attract public attention like Revivals.

In the confounding of the working of animal sensibility with the operations of the Holy Spirit, one of the most remarkable instances of inconsistency, is the overlooking of the opposite purposes, of which the latter agency is affirmed, by bodies materially differing in their views of evangelical truth, but all equally confident, that such extraordinary interpositions are for the verifying of their respective theories. “The outpourings of the Holy Spirit,” “the sensible manifestations of the divine presence,” and the like terms, are currently applied to the subject, with certain bodies of professors. These attestations, such as they are, go directly to the abolishing of the sacraments of the Christian church; and yet, with other descriptions of professors, are the corroboratives of preachments, in which those ordinances are considered as binding together the body of the faithful. The universality of the design of the propitiatory sacrifice of the cross, is proclaimed with similar appeals to a divine agency; while it is claimed with equal confidence, by those who reject that doctrine, as derogatory to the sovereignty of God. If there should be exhibited to the public eye, from the records of former times, and from narratives of the transactions of the present, the effects of the power of sympathy in opposite directions; yet in

alliance with religious sensibility spread over popular assemblies, acting on persons equally sincere, and all characterized by the same species of extravagance, but by various and important discriminations as to the ends to which they are severally aimed; there could not be a more valid proof of the error of calling that the work of God, or the outpouring of his Spirit, or the visible manifestation of his presence; which, in its beginning, in its progress, and in its decline, shows so much of the influence of sensations, originating in properties peculiar to our present frail tenements of clay. When an infidel hears such extravagances likened to the event of Pentecost, nothing can be more natural to him than the thought, that this, like the other, was an illusion of the imaginations of the persons present, generated by the power of sympathy.*

II. After the prominent maxim which has been propounded, the next shall be, that in the favouring and the increasing of religious feeling, it should be by a zeal divested of whatever can come under the name of angry passion; which is not necessary either to the sincerity of the profession, or to the depth of the interest to be taken in the success of the cause. It has been often the subject of remark and of regret, that many, on being awakened from lives of insensibility to religion, or perhaps of devotedness to gross sin, exhibit, as one of the first fruits of it, such intemperance in argument, as cannot be ascribed to any other cause than that "wrath of man which worketh not the righteousness of God." It is true, that we are enjoined by St. Peter, "earnestly to contend for the faith once delivered to the saints." But, setting aside the unscriptural fancies, which are often and naturally entertained by noviciates, and are sometimes laid aside on mature experience, it ought to occur, that if the truths of the gospel should ever so clearly countenance the causes of contention, they may suffer from the unsuitable language and manner in which they are inculcated. Hence it is, that the same St. Peter, instructing believers to be "always ready to give a reason of the hope that is in them," requires that it be "with meekness

* Relatively to excesses of animal sensibility, there is a point which ought not to be spoken of without reserve. It respects a danger, growing out of the least suspected frailties of our nature. Such is our animal organization, that on the excitement of its sensibilities of any particular cast, it is thrown into a state, susceptible of sensibilities of a different and even of an opposite sort. The remark may be illustrated in the liveliness of feeling, when, religion out of the question, there is quick passage from joy to sorrow, or from hope to fear, or from friendship to hatred, or from cruel anger to subdued humanity; or under each head, to an interchange of action. On no other ground than this, can there be accounted for the fact, that so many young persons, after manifesting enthusiastic fervours, and when there was nothing to justify the charge of hypocrisy, have undergone sudden transitions, not always stopping short of deviation from morality.

and fear:" with meekness, as opposed to causeless or to excessive anger; and with fear, that the cause of God may suffer, from the faulty excitement, or from the indiscretion of its advocate. St. Paul also instructs us, to "show all meekness to all men." And when St. James speaks of "receiving with meekness the engrafted word, which is able to save our souls," it cannot be, but that the disposition suited to its reception, ought to stamp the character of the display of it, for the instruction or for the persuasion of our fellow men. Every degree of ardour, which sets at nought these rules of christian duty, must at best be what is spoken of in Scripture as "a zeal not according to knowledge;" and it is well, if it be not a worm in the flower of an incipient profession, under which there will be an early withering and decay.

III. Another maxim is, that to denominate a popular excitement a work of grace, it is necessary that the effects of it should be generally permanent. There should be, not merely for a time, and while the occasion is made an object of general attention, but habitually, an increased attendance on the ordinances of religion, with suitable lives and conversation. After an extensive interest taken in the weighty concerns of religion, if there be a speedy lapse to indifference, and especially if it be to a state of less caution than before against sinful living, in proportion as this is the result, there is probability that the former effervescences were of the animal part of the subjects of them; perhaps combining with consent to religious truth, but not giving to it a renovating influence over the inward man.

Under all circumstances there will be individuals, whose short-lived piety will illustrate the saying of one of the prophets—"your goodness is as a morning cloud, and as the early dew that soon passeth away:" such being often the issue, even when the short-lived impressions are genuine in their source, and in their operation. But the position now maintained and held to be a salutary caution against deceptive appearances is, that in the event of a general decline from what were hailed as the promise of a christian state of heart and a christian course of life, there is reason to believe, that from the beginning, the parties had misunderstood the real origin of their sensibilities; and that instead of there having been holy desire, sanctioned by the judgment, and impressing its sacred character on the settled bent of the affections, there was never, with the mass of apparent converts, any thing more than an undisciplined play of imagination on the animal spirits, and on other humours of the body. When, in different vicinities, there was preached the Christian faith by the early heralds of it, their successes began, not with multitudes drawn together by novelty and dwindling with the decay of it; but,

in every case with a few followers, gradually swelling into a church conspicuous for its numbers.

IV. Another maxim to be presented, is, that it ought to be considered as essential to what can properly be called a revival of religion, with the understanding of its being on the plan of the evangelical dispensation, that the truths of the system should be the prominent heads of instruction and of edification, with those who take the lead in the excitement. How far the intermixture of some degree of error may be consistent with the propagating of fundamental truth, is a point which will be judged of with diffidence, by every person who makes due allowance for the fallibility of the human understanding, and for the difficulty of drawing the line between the issues of misled sincerity, and those of the corruption of the heart. An apostle has conceded, that instead of "gold, silver, and precious stones," figurative of salutary doctrine, there may be built on "the foundation other than which no man can lay, wood, hay, and stubble," the suggestions of human infirmity. The foundation is declared to be "Jesus Christ," with the implication of all the attributes of his character, disclosed to us in the word of truth. His first preaching, of which all his subsequent discourses were enlargements, with persuasions suited to their weighty senses, was to "repent and believe the Gospel." Repentance supposes the sense of sin, and lies at the root of evangelical obedience. This can only be the fruit of faith in the propitiatory sacrifice of the cross, offered by the adorable Author of our holy religion: which constitutes salvation an act of grace, independent on any merits of the recipient of the benefit. If further development of the point be required, let it suffice to refer to the Apostles' Creed; which, in the earliest ages of the Christian Church, was held to be a sufficient summary of all the truths accounted necessary to the integrity of the Christian faith. Although afterwards, in various times and places, there have been enlargements of the standards of Christian orthodoxy; yet when reasonable, they challenge our concurrence, not as adding to revealed truth, but as fences for the guarding of it against the intrusion of error.

It seems to have been, in former times, an effect of religious impression on the popular mind, that independently on what can properly be brought under the charge of heresy, there have been extravagances, on which we may not improperly bestow the character of will worship; binding on the conscience some dogmas and some practices, by which the word of God has not bound it: in some instances consistently with good intentions, but always, more or less, to the disparagement of the sacred cause of truth. This happened in the age of the delivery of the Gospel, and in the times immediately following, as appears in ancient documents. The same took

place in England, on the occasion of the reformation of the church of that country. It redounds greatly to her honour, that during the agitations into which the minds of men were then thrown, she steered her well prepared bark between the discarded errors which had been bound on her by a corrupt and oppressive usurpation; and others, which would have been excrescences fastened on her by modern and unsound innovation. May God grant, that the same wise management may distinguish her offspring in the United States; so that in giving increase of weight to any popular movement promising the promotion of piety, it may be by measures well weighed, and agreeable to "the truth as it is in Jesus," so as to maintain the medium, conspicuous in the institutions of her venerable parent, between superstition on one hand, and enthusiasm on the other.

V. Another mark of a genuine Revival, is its being in agreement with that grace of the Christian System, which binds believers together in ecclesiastical union. This is a prominent sense of the word "Charity," as used in the New Testament. For instance St. Paul, in the first verse of the eighth chapter of the Epistle to the Romans, where he says—"knowledge puffeth up, but charity edifieth," intends the position of this point, as appears from his going on to trace the influence of the principle on a question, concerning which, according to his opinion, Christians might differ without breach of the bond of brotherly affection. In the 13th chapter of the first Epistle to the Corinthians, he is diffusive in his commendations of the same grace; concluding with a comparative view of it, in reference to Faith and Hope, that "the greatest of the three is Charity." For the understanding of the whole chapter, it is necessary to remark its being a continuation of the argument in that immediately preceding; in which there had been discussed the claims of different spiritual gifts, as to their bearings on the edification of the church. It is, therefore, as affirming a more beneficial influence in this particular point of view, that there is constructed the brilliant argument of the apostle in favour of Charity; which seems to have been in some measure merged in the admiration of gifts more showy, but less contributing to the object. To the same purpose, is the admonition of the same apostle to the Colossians, where he tells them—"above all these things put on Charity, which is the bond of perfectness." He had been extolling the liberal spirit of the Christian dispensation, in its binding together of Greek and Jew, of circumcision and uncircumcision, of barbarian, Scythian, bond and free, in the same communion. He goes on to inculcate an extensive circle of Christian graces; and it is then, that he introduces the passage cited to the point—the recognising of Charity as a ligature, binding all the others to the person. For "above all," is in this place the

same with "over all." It is therefore a bond, and is properly called "the bond of perfectness:" there being nothing else wanting, for the consummating of the Christian character and of its attainments.

From the premises it may be inferred, that in estimating the worth of the revival of religious feelings, it should be held essential, that they contribute to the peace of the communion within which they have become active; it being possessed of just claims, and especially, that the appearances of them must be deceptive, when, in a church unquestionably "built on the foundation of the holy apostles and prophets," there is generated unnecessary strife, and there are sown seeds of unnecessary controversy and disunion, to the utter disregard of the caution against such a spirit—"God is not the author of confusion, but of peace, as in all churches of the saints."

Although, in certain places which have been cited, charity has an appropriate application to ecclesiastical union; there are other places, in which, without such a special reference, it embraces all the social offices; dictating "as we have opportunity to do good to all men;" bearing with their infirmities, and forbearing from what may injure them in their interests or in their reputation, or even be unnecessarily wounding to their feelings. All this, therefore, is included in the subject; especially to the disallowance of uncharitable censures, and of misconstruction of words and of actions. Such improprieties may accompany a specious show of Godliness; and may even put in the claim of a high grade of it; while their source is in those frailties of nature, which are consistent with "the not knowing what manner of spirit we are of."

VI. The last maxim which shall be introduced, is the tendency of a truly Scriptural Revival, to the humility of the persons visited by it. That it must needs cherish humility in our relation to God, is clearly a consequence of its bringing of us before him in the character of sinners; according to which, the only hope of salvation is in the reception of it as the fruit of undeserved mercy. Can this be, without its producing of a modest carriage in the sight of men? Let it be acknowledged, that even from a new convert, there may be occasions for the yielding of his testimony to those great truths of religion, which are becoming to him "the power of God unto salvation." But it should be under control of the admonition already referred to, exacting "meekness and fear." It may happen, that individuals shall act in contrariety to this reasonable limit of their zeal, without cause of impeachment of the subjects of a Revival generally. But when on the minds of the many, there is the taint of self satisfaction; when there are manifested claims to an extraordinary measure of sanctity, when young persons arrogate to themselves a degree of au-

thority scarcely due to their seniors, as well in years as in the Christian profession; and when there is every where the desire of being thought teachers, while there has hardly been time to establish the character of learners; under such circumstances, we ought to perceive clear evidence, not only of the unfounded claims of the individuals, but that the incitement of which they are the subjects, is delusive.

After this exhibition of the qualifications which should adorn, or rather which should give body and substance to an extraordinary instance of popular interest taken in the weighty concerns of religion, it may be profitable, and cannot but be suitable to the present design, that there should be suggested to the clergy a proper use of such a season of sensibility; as well in their public ministrations, as in the parochial intercourse of their respective cures.

On the exercises of the pulpit, there should be the stamp of the present exigency; sometimes, perhaps, in discussions professedly on the prominent questions of the day, but more generally by indirect intimations to the same effect, seasoned with spiritual and practical applications; not wearing the form of controversy, while they may be clothed with powerful claims on the understandings, on the consciences, and on the affections of the hearers. Now is the time—it is indeed always the time, but especially so at the crisis contemplated—to guard against the grievous fault often charged on our pulpits, sometimes it is to be feared with reason, but not seldom unjustly, and with a view to exaltation of party and of self; that our sermons are limited to moral duties, and that they are rested by us on grounds more congenial to the philosophy of paganism, than to a dispensation which suits its requirements to the sinfulness of human nature, to the absolute impossibility of our rising above our natural condition, otherwise than by the grace of God giving us a good will, and working with us when we have a good will; to the utter incongruity of arrogating any merit to ourselves, disparaging the only ground of acceptance in the mercy of God through Christ, the fruit of his meritorious sacrifice, and laid hold on by faith, not combining with works, although in itself lively, and manifested in "works good and profitable to men." These are truths, which, under all possible circumstances, are essential to the giving of a vivifying influence to Christian preaching; so that, if they are named in connexion with the occurrences of the day, it is because these especially require them, for the confirming of convictions of sin, for the assuring of pardon to penitence, and for pointing out, to all the sincere, the only mean by which they can "make their calling and their election sure." Faithful ministers of the Gospel, by such an accommodation to the various casts of character of the seekers after "the pearl of great price," will be fulfilling the descrip-

tion given of them by their divine Master, where he compares them to "an householder, who bringeth forth out of his treasures things new and old."

To what extent the instructions of the pulpit should be carried, beyond the days especially appointed for them by the Church, is a question to be determined on by the christian prudence of every pastor of a congregation: relatively to it, there are considerations having bearings in opposite directions. On the one hand, there may be either an extraordinary destitution of a knowledge of the great truths of religion, or the inroads of errors, requiring to be guarded against without delay. And on the other hand, there may be imperious calls of secular occupations on the parishioners, preventing their attendance in such numbers, as might be alleged to be the dictate of duty; and to guard against the charge of manifesting disrespect to opportunities religiously bestowed. It may also happen, that a too frequent preaching shall impinge on pastoral duties, constantly occurring; and on the care, with which addresses from the pulpit should be prepared.

This seems a proper opportunity of noticing a distinction which is often overlooked, on the question of the comparative importance of sermons, and of the prayers and the praises of religious assemblies. That the latter are what ought to be the more prominent object of attention, is not only fairly deducible from the relations in which we stand to the great Creator and Preserver of men, but may seem to have been provided for in the New Testament, by directions more specific than any which are intended of uninspired instruction. But here is a point, which may be pushed to an extreme. If our congregations, nominally christian, could be supposed to consist of persons, who, with no, or with few exceptions, give evidence of having their minds fixed on the sacred exercises, it might justify a very limited attention, to the subjects brought before them from the pulpit. But, when it is considered concerning an ordinary congregation, how great a proportion of them are they, who, after having been made Christians in baptism, have either been educated in an entire disengagement from the obligation induced by the transaction, or have renounced it in their maturity, and are in a state no better than that of those whom St. Paul described as "aliens from the covenants of promise, having no hope, and without God in the world;" it gives to the exercises of the pulpit a greater degree of comparative importance, than what might perhaps be otherwise due to them. This is a consideration, which should press on the mind of a Christian minister at all times. And if, in a season of religious excitement, the consequence should be in such persons, through the instrumentality of popular addresses and conversation, an awakened sensibility to the dangerous condition in which they are living, it should

give a seasoning to the said exercises, and should clothe them with an efficacy calculated to call sinners from the error of their ways.

Whether congregational assemblings be restricted to the returns of Sunday, or they be extended in accommodation to an existing crisis; and whether the exercises be conducted under the name of sermons, or under that of lectures; let no one conceive of what is now said, that it is designed to invite the attendants, or any portion of them, to avail themselves of such occasions for the disclosing of their spiritual states, and for the narrating of exercises which should remain in secrecy; with the single exception of communication under the seal of confidence, and with a view to private counsel. The other course is but another form of the fault of praying at the corners of streets, so pointedly censured by our Saviour. While no one will pretend, that there is in Scripture any warrant for such displays, or any examples of them; our knowledge of human nature ought to suggest to us the apprehension; and it is confirmed to those who have possessed considerable opportunities of observation, that this is a door at which there cannot fail to enter the intrusions of self-complacency and self-exaltation, issuing in that species of hypocrisy, which can cover malignant passion under language taken from religious theory; at first, perhaps, prompted by feeling, but continued by the mere force of habit. Ambition is a crafty principle, not seldom concealing its dangerous character from the person in whose breast its fire is kindled. But whether it point his view to a station of political eminence, or to an extraordinary grade of saintship, it is the same as to the unworthy arts by which it accomplishes or pursues its purposes.

It will not be foreign to the present design, to say a few words relatively to social prayer, at other times, and in other places, than those especially contemplated by the rubrics of the church. There would be unfaithfulness to the most sacred of trusts, if there should be hesitation to express the opinion, that on the conscience of an officiating minister of this church, there should rest the obligation of performing the public service in the way prescribed by her, without any discrimination as to time and place. The disregard of her salutary provisions, and the substitution of devotions which have little or no resemblance of them, will always tend, as heretofore, to the withdrawing of her members from her communion; or at least, to lower in their estimation her doctrines and her worship. It is a natural consequence; since there will be resolved into a wanton exercise of authority, the restraining to forms implied to be less edifying than those which private discretion is seen to conceive and to utter.

The opinion now expressed, is of occasions to which there is the access of all descriptions of persons. In regard to the

whole of our service, it does not exactly apply to a select company, associated for any useful purpose, perhaps for mutual counsel, bottomed on personal confidence. Yet the spirit of what has been delivered applies even here, especially as interdicting what is of an opposite character, and tends to an opposite result.

It must be acknowledged to be an imperfection, as well of prayers sent up by assemblies consisting of persons of various characters, as of discourses addressed to them, that while there may be individuals, whose peculiar states of mind may not be reached by any thing that has been delivered, an opportune sentiment may have an effect, like that on the king of Israel, of an arrow from a bow drawn at a venture. And sometimes the case of a hearer is so exactly met by what has fallen from a preacher, that he has been suspected of personality, when nothing was further from his thoughts. These are happy results, but not to be counted on.

In what way then is the imperfection of public instruction to be supplied? It is by personal intercourse, through the medium of confidential disclosure to a minister of the Gospel; or, if the party so incline, to some other religious person, of the state of his or of her mind, in an inquiry after the way of salvation. This is agreeable to what we promised in ordination, when we answered to the question exacting public and private monitions and exhortations, "as well to the sick as to the whole within our cures, as need should require, and occasion should be given." Here is a qualification, not to be so interpreted as to prevent the seeking of occasion when it can be done within the bounds of Christian prudence, and of the probability of being useful. But it falls short of such obtrusive invasions of the rights of domestic life, and of the freedom of private consciences, as are commonly repulsive; fall short of the promised benefit; and are not supported by any precept, or by any example in the Holy Scriptures.

Here is a work which may be pronounced to be the most important of all which ought to rest on the conscience of the pastor of a congregation, for which he should be at all times prepared, should be easy of access, and should be within his cure, except in the case of a weighty cause of temporary absence. On all these points, his conduct should be a refutation of the reproach often cast on his profession, that the labours of it are only those of the Lord's day; the rest of the week being spent in festivity, or in needless excursions, or perhaps in the less censurable employment of literary application. Even the last mentioned, however justifiable and praiseworthy, within reasonable limits, and especially so far as it may qualify for the opening of "the whole counsel of God," becomes excessive and sinful, when it is indulged in to the withholding

of the bread of life from any who may be hungering for it, or to the neglect of any active duty of the pastoral care.

Although this is a branch of the ministerial character applicable to all times, yet it is pre-eminently so in seasons of serious impressions on the popular mind. In such an exigency, a pastor may have to suit his counsels to some who, although born and educated within the Christian church, are without the knowledge of the first principles of the oracles of God; to others whose inquiries are impeded by doubts, which have their origin in an incipient seriousness, after lives hitherto spent with insensibility to subjects, at last opening on them in the full weight of their importance; to others who are bowed down under the sense of their sins, with such mistaken views of the Gospel, as to question the possibility of their being interested in them; and to omit many casts of character of inquirers sincere in their desires, but standing in need of direction to the only source of lasting satisfaction; to others who, under the excitement of mere animal sensibilities, think them the signs of grace and the measure of the grade of it; but ought to receive admonitions in the spirit of that of St. Paul, "let him who thinketh he standeth, take heed lest he fall." It is a crisis big with anxiety, when a minister of the Gospel finds himself under the responsibility attached to any one of the exigencies referred to, or to the like. And while he is now reminded of the care constantly incumbent on him, of being what our Saviour has taught him he should be, "a scribe ready instructed in the kingdom of God," let him also be aware of what will be the result of the passing opportunity on his own securing of the approbatory sentence, "well done good and faithful servant."

The address shall conclude with a brief statement of certain uses of the present subject, interesting alike to the laity as to the clergy, and intended to guard against levity and irreligion; which are often the counteraction of the misdirected ardour, attendant on what are called revivals.

1st. These extraordinary excitements may correct the error of those, who conceive of religion, as of a principle not necessary to the governing of human conduct. They imagine, that it may be committed to such motives as are suggested by a prudent balance of opposite tendencies, in their bearings on the present safety and satisfactions of the agents. But they may be assured, that there is something in human nature, responding to the calls raised to it from the Gospel, and waiting only for a suitable state of mind, and suitable circumstances, to sound alarms which shall be irresistible. This property may be compared to those substances which lie quiescent under the surface of the earth; until, by contact with the atmosphere, their awful properties are brought into action. The analogous principle of the human character, hitherto kept dormant

by the cares or by the enjoyments of the present life, may be rendered operative on the persons referred to, by some unexpected occurrences, or by their witnessing of its potency on others, acting through the influence of sympathy on themselves. When they contemplate the extravagances of which such excitements may be the cause, it ought to be a motive, in addition to motives of a higher nature, now to permit the season of revival to have its legitimate influence in the generating of the affections substantially religious; evidenced in such a profession of religion, as is agreeable to truth and soberness. Even if there should be no such result on themselves; let them at least, in what passes under their notice, recognise a principle of human nature, as certain as any other property either of the mind or of the body; and like them all, manifesting itself in results interesting to individuals and to the community.

2nd. A second use of the subject, common to all, is the giving of a due scope to religious sensibilities, put into motion by any such popular excitement as that which has been now considered. Whatever or however great may be the extravagances, to which, from the want of a proper direction, it may give occasion; every inward intimation of estrangement from our heavenly Father, is from himself, through the agency of his Holy Spirit; for the improvement of which we are responsible to his great tribunal. Such sensibilities are the best cultivated and made productive of their proper fruit, in silence and retirement; although there may be needed and there may be sought the counsels of those, who, having already trod the ways of Zion, must be supposed to be informed of their encouragements and of their dangers. Whatever savours of ostentation, is a temptation and a snare. But this should be no hindrance of a modest profession; since, while with the heart, man believeth unto righteousness; it must be, that "with the mouth confession is made unto salvation."

3d. The last intended use is the excellency of religion in its genuine character, however liable to be dishonoured by many operations and by many practices, which have not either reason or scripture to recommend them. A counterfeit always supposes the reality of the object of which it is the semblance. Accordingly, however, these two matters may occasionally be confounded; it will remain invariably true, that agreeably to a strict translation of a text to be cited from the Old Testament—"the fear of God, and the keeping of his commandment, is the whole of man;" meaning, as he should be in himself and in all his relations; and that in the estimation of the New Testament, the end of "the grace of God to all men," agreeably to the proper order of the words, is "its teaching of them, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present

world." This is the path on which, as is said in Scripture, there is "shed a light that shineth more and more unto the perfect day."

Brethren: it is bordering on the half of a century, since the date of the incipient measures of your bishop, for the organizing of our church out of the wreck of the revolution. On the principles detailed in this charge, he has acted during that long tract of time, and in the preceding years of his ministry, not without the sense of his high responsibility on the subject. Under the weight of the same, he delivers his opinions in this form; that they may be on record, and perhaps have a degree of weight after the short remainder of his participation in your counsels. It is this, which must be his apology for the so long occupying of the attention of his reverend brethren of the clergy, of the other members of the Convention, and of the audience generally.

WM. WHITE.

